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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., January 21, 1932

NEW SERIES
VOLUME XXXIV. No. 3

If your subscription expires in Jan. 1932 send
us your renemal at once.

Dr. Lee McBride White goes from Jacksonville,
Fla., to be pastor of West End, Birmingham.

Rev. J. B. Quin of Summit has a vacant Sunday
because one of the churches to which he is preaching
goes from half time to fourth time this year.

Florida Baptists are in a campaign to raise
\$45,000 for their Orphans' Home. One layman
has promised to give one-third of it when the
other two-thirds are collected.

The Sunday School Times of Philadelphia published
in a January issue a Directory of Religious
Broadcasting which will be very helpful to those
listening in on the radio. This includes only such
sermons, addresses, Bible study, Sunday School
lessons and other programs as are true to faith in
the Bible as the Word of God. It is so arranged
that you can easily find what you want.

Dr. B. C. Land, Pastor of the Quitman Church,
states that according to their "Storehouse Tithing
Plan" the Church gives 10% of all funds collected
to the Cooperative Program. He says he realizes
that this is not the ideal, but that the ideal is a
fifty-fifty division. The Church has a debt which
calls for \$221.00—per month. This keeps the
Church from doing what it would otherwise do.

Dr. F. F. Brown, of First Church, Knoxville,
Tenn., who has been using his time to promoting
the Every-Member Canvass among Southern Bap-
tists, says that his own church is supporting local
and missionary work better than at any time in its
history, in spite of the depression. More people
have made pledges, more are using the collection
envelope, more are paying by the week, more of
them are tithing than ever before.

Rev. C. S. Moulder has accepted the pastorate
at Brooklyn for two Sundays, but continues his
residence at Woman's College in Hattiesburg. The
County Agricultural High School is at Brooklyn
with 270 students. Brother Moulder will have
two Sundays which he wishes to use in supplying
for other pastors and for pastorless churches,
looking after the interest of Christian Education
in general and Woman's College in particular.

Lord Cecil, head of the Baptist delegation to the
Disarmament Conference to be held in Geneva in
February, appeals to the churches for support of
efforts at disarmament. Among other things
he says, "The kind of things that I should hope
may, be possible would be that every church and
chapel throughout the land would become a cen-
ter for prayer and supplication, before as well as
during the Conference. The greatest peace op-
portunity ever presented to the Christian Church
since the times of Christ is right before us. The
Christian Church can by seizing that opportunity
and pursuing it to success will not only save the
world from the threat of a catastrophic war, but
let us hope by so doing will usher in the long
awaited revival throughout the world of Christian
faith and Christian practice."

W. A. Bowen goes from Hope, Ark., to become
pastor of First Church, San Marcos, Tex.

Evangelist T. T. Martin conducts a Preachers'
School at Cook Springs, Ala., Jan. 11 to Feb. 19.

The Baptist Record is given in clubs of ten
for \$1.50 per year, single subscriptions \$2.00 per
year, \$1.00 for six months, 50 cents for three
months.

Brother L. H. Miller, for a while pastor at
Biloxi is now with Sans Souci Church, Greenville,
S. C. In closing the old year 100 people were
shown to have been received in 1931, and the
budget for 1932 is 75 per cent more than last
year.

Brother S. A. Murphy while taking work in
the Baptist Bible Institute is pastor of Valence
Street Church in New Orleans. The church is
enjoying a prosperous year, with additions at al-
most every week. He is keeping up with the
Mississippi brethren through the Record.

The Education Commission of the Southern
Baptist Convention has issued a leaflet on Chris-
tian Education, composed mostly of testimony
given to the value of Christian Education from
various United States Senators from Southern
States at the request of Senator George of Georgia.
Some of them are good and some are mere
platitudes.

By request of the Secretary of the Education
Commission, our sisters of the Mississippi
Woman's Missionary Union are asking the W. M.
U. of the South to include a book on "Christian
Education" among their splendid mission study
courses. This important action should really have
been taken years ago, and we appreciate deeply
the cooperation of our State W. M. U. leaders in
taking the matter up at this time.—H. L. M.

"Student Night" seems to have been widely
and profitably observed by our Mississippi
churches this year, the reports indicating that
representatives of our several Baptist colleges
took part in about a hundred of these services.—
H. L. M.

Dr. John A. Huff has been pastor of First
Church in New Orleans for six years. In this
time 1,255 have been added to the church, more
people than were in all the white Baptist churches
in New Orleans twenty years ago.

In speaking of this growth The Baptist Message
of Louisiana says:

The story of the growth of the Baptist churches
in New Orleans during the past ten years is one
of the brightest spots in our Southern Baptist
zion.

Aside, however, from the splendid ministry of
that fine group of pastors that have led the
churches in their unparalleled achievements in
the past decade, we must remember the Baptist
Bible Institute, the influence of whose gracious
ministry was the beginning of this great Baptist
advance in the Crescent City.

MISSISSIPPI COLLEGE STUDENT STEWARDSHIP

(By Chester E. Swor)

Each Monday evening a group of the finest students in the college sit in B.S.U. Council Meeting, their minds fraught with the consciousness that the great denomination which fosters this great school constantly stands with eager eyes focused on this sacred spot adorned by nine handsome halls and populated with four hundred of Mississippi's finest young men. And to this Council the great denomination seems to say, "Render an account of thy stewardship." In response, the Council points back to the pages of the week just closed, and the activities there recorded are an ample vindication of the good stewardship of Mississippi College as a denominational investment.

An Average Week

Early on Sunday morning, willingly sacrificing the last thirty minutes of sleep prior to the breakfast hour, a group of consecrated students gather in the church to lift suppliant hearts to the Father for the work of the various services of the Sabbath.

Nine o'clock finds other fine students dropping in on the rooms of every wing of the dormitories to remind the "family" of Sunday's school. Ordinarily, the Sunday school representative places several surprise invitations on the key spots of the campus to greet the fellows as they go to breakfast.

At nine-fifty the Mississippi College students assemble with Hillman students and a few other classes in the opening exercises of the nicely functioning Young People's Department, organized and directed by Mississippi College students. A student orchestra and a student musical director furnish a worshipful musical program. Five classes under the strongest available instruction are well filled with Mississippi College students.

Eleven o'clock sees the students united with the regular congregation of the church in the always powerful preaching service. The Mississippi College students work in close harmony with the local church. This year, for the first time, the students have been contributing to the church through the student budget, which provides that fifty per cent of the student contribution be used to defray the expenses of student work on the campus. Well over fifty per cent of our students contribute in this way regularly, and the total amount of Mississippi College student contribution will probably be well above three hundred dollars.

At two o'clock in the afternoon, a group of earnest ministerial students ventures forth on its mission of Gospel ministry. They visit the two Jackson jails, the Old Ladies' Home, Old Men's Home, hospitals, and occasionally the county farm.

In the beauty of the late afternoon a large group of students join the Hillman girls in a choir rehearsal, or attend a vesper service held by the students at intervals, or assemble at the church to prepare a dramatic message for the General Assembly of the B.Y.P.U.

Six-thirty sounds the gong which assembles Mississippi and Hillman students for work in seven completely organized college B.Y.P.U.'s. It is a constant source of pride that our General Organization is one of the best in the entire South. At seven-fifteen all seven of the Senior Unions converge with the four other unions of the church in the main auditorium for a remarkable quarter hour of enthusiastic reports, attractive program, song, and announcements. The yearly keynote adopted by our General Organization for 1932 is "Positive Christian Living"—"Stand Up For Jesus" is the key song.

For our students the Sabbath climax always comes in the evening preaching hour. The musical program is completely entrusted to the students, and six different students are used each Sunday evening as ushers. Thus it is possible to use a large number of students during the session. Instrumental preludes and offertories by students, special choruses, and an abundance of splendid congregational hymns make the approach to the pastor's evening message very fine.

But our week's religious program merely begins

on Sunday. Throughout the week there is an average of two student religious meetings each day, excluding chapel. Four of the six work days of each week are begun with a thirty-minute chapel service which fittingly sets the tempo of the day. Each Thursday morning is used by the various Student Activities in the presentation of special programs to the student body. The midday is appropriately marked by the Noonday Prayer meeting. Monday evening finds the B.S.U. Council in session to formulate the plans for the week's work. Monday evening also marks the monthly meeting of the B.Y.P.U. officers and Committees as well as a number of program planning meetings. On Tuesday and Friday evenings the Ministerial Association meets in a worshipful fellowship. Wednesday evening boasts the Mid-week Prayer Service of the church and an occasional Y.M.C.A. session.

On some other nights of the week several of our outstanding Christian students assist with boys' work in Clinton and in Jackson. The B.Y.P.U.'s and other organized religious groups entertain with fine Christian fellowship on some week night frequently.

All the foregoing has dealt with the organized Christian work of our students. But there is an unorganized force for Christianity which has lent invaluable impetus to the splendid spirit of Christianity now evident on the Mississippi College campus—and because it is not and cannot be organized, it is more powerful. This force is the "Prayer-mate" movement, which has become so strong on our campus this session. An ever-increasing number of our students choose mates for a daily devotional. Two fellows choose a time and nook for the daily talk with and to the Father. This has proved to be a priceless impetus to our student work.

The B.S.U. Council, composed of seventeen stalwart Christian characters and the Director of Student Activities, meets for a forty-five minute session of prayerful planning each Monday evening. Review the work of the week just closed and looking out into the problems of the impending weeks this Council continues to lead the Christian activities of the college to an ever higher plane.

A check on the Secretary's record shows more than 81% of our students actually enlisted in the organized religious activity of our church and campus. A group of twenty-three Mississippi College representatives attended the Student Retreat in Ridgecrest last summer; an official delegation of sixty-three attended the State Student Conference last fall; five students attended the State Convention in Columbus.

And so, at the call of our denomination, "Render an account of thy stewardship," Mississippi College, through her B.S.U. Council, offers the foregoing resume on an average week's activity. And though we feel that you, our brethren, will fully approve our stewardship, think us not content with the attainments already listed. Faithful stewardship to us means a complete possession and use of every student on the campus for Christ, and we shall work toward such a goal with all diligence.

—BR—

MUSINGS OF A CHUMP

"Have we too many preachers?" So many men who think they are smart have been trying to answer this question that I have decided to answer it and by so doing end the discussion. No, sir, indeed we do not have too many preachers. So long as there are millions of souls in the State ignoring the Lord, and thousands of church members living like hypocrites we have not got too many preachers. But we do have too many tightwads, too many skinflints, too many soreheads, too many touch-me-nots, or I-will-pouts in our churches. When the laity do their duty as well as the preachers will do their duty, we will see that preachers are scarce. Now that one who knows has spoken, let everyone else keep silent, bring in what is due the Lord and see the preachers go to work.

Yours truly,

—A. Chump.

The widow of Sidney Lanier died recently in Greenwich, Conn.

DO SOUTHERN BAPTISTS APPRECIATE THEIR TREASURE?

(By Eldridge B. Hatcher)

What a rich possession Southern Baptists have in the Cooperative Program! Twelve birthdays it has already seen.

How simple it appears to be! It merely takes the missionary contributions of a church and divides them up among the Boards.

Very simple.

And yet how comprehensive!

Behold its principle of unity. It rallies all of the denominational causes under one banner. Occasionally a critic would dismember the Program, and set up each Cause on an independent pedestal, and sometimes would even set one Cause above another, and in olden days when this was done, some of these Causes were actually arrayed against each other with unseemly competition and confusion.

But not so now with our Cooperative Program. Behold how good and how pleasant it is for Boards to dwell together in unity! It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard.

A bond of unity is the Cooperative Program.

But again: it is a budget of concentration. It puts all denominational ammunition into one broadside shot, instead of scattering it. Once every Sunday the Southern Baptist churches converge towards one objective—that of presenting an offering to the Program as a whole.

Again: this Program is a signal for cooperation. No more jealousies now, with one saying "I am of Foreign Missions" and another, "I am of Home Missions" and another saying "I am of Christ." But is Christ divided? No; and neither ought our people to be working in unrelated shifts. Our Cooperative Program waves its sacred wand over our church and, lo, they catch step and move in solid column. Foreign Missions, in its march, touches shoulder with Home Missions, and all departments and churches, following the flag of our great Program constitute an army invincible. Yes, the Cooperative Program is the champion of Cooperation. Else, why its name?

But again: note its conveniences. It is the denominational Globe Trotter, and on what a sublime mission it goes forth! It stops each Sunday at the little obscure church in the country, as well as at the million dollar sanctuary on the Boulevard and receives the contribution of the poor widow as well as the gift of the millionaire and, with both offerings, it starts on its earth-encircling journey,—leaving a portion with each of the seven denominational Causes in different parts of the South and Europe, Asia and Africa. Suppose the widow had to find and follow the trail to all these needy countries. Alas, then, her offering would never start. But

how convenient now! The contribution is dropped into the plate and, lo, it finds wings for its \$25,000-mile flight.

But this convenience is two-fold. The Cooperative Program not only speeds away with our contribution, but it divides it among the causes. It saves us that trouble. Like a keen mathematician, it draws up and applies its percentages and, lo, the contribution has been separated into seven parts and each part labeled with its proper destination.

Hats off to our Cooperative Program for its conveniences!

But, again, behold its fairness! A delicate operation is that division of contributions. Like an honest householder it must give to each Board its proper measure in due season. No haphazard, helter-skelter takes place with those contributions. No juggling with the mathematics and no partiality for any Board. But our wisest leaders—those who stand nearest to these various Causes and therefore know best their proportionate needs,—are the ones who do the calculating. If such allocations are not fair, then where can fairness be found?

But the brightest jewel in this Cooperative Program's casket is its treatment of Christ. It puts Him at the center of the whole denominational schedule and says, "Make your contributions for

(Continued on page 6)

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Housetop and Inner Chamber

Pastor Faulkner of Leland has just returned from a visit of ten days to his old home in Georgia, in which he combined business with pleasure.

The church at Collins has called Rev. J. W. Gray to the pastorate and he will begin his work with them for half-time immediately. His home is now in Clinton, but he expects to move to Collins by June first.

The article in this week's Record, *The Last Call for Help*, is by Dr. Jno. W. Sheppard, who was for several years a missionary in Brazil. He was instrumental in founding the Theological Seminary in Rio, and has for two years been at the head of the Practical Activities Department of the Baptist Bible Institute.

Here is the Lord's promise still good in our day: If I shut up the heavens so that there is no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people who are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land.

Somebody who claims to know, says there are forty-seven million in our rural population in America, that only sixteen per cent of them attend church regularly, that there are thirteen million children in the country districts who receive no religious training, and that over five million country youth have no connection with the church.

To him that hath shall be given and vice versa. That is to say, Christians who were reducing their gifts to benevolence in good times are now suffering from financial depression. Well, if we know what got us into trouble, we ought to know what will get us out. When the doctors find the microbe that is causing disease, they are close to the serum which will prevent it.

The Executive Committee of the Southern Baptist Convention reports total receipts for the Co-operative program in the month of December to be \$50,697.80, of which \$8,655.52 was designated to specific objects included in the program, the rest to be distributed according to the agreed ratios. The largest contributors were Virginia, Kentucky, South Carolina, North Carolina. Then came Tennessee, Oklahoma, Florida, Missouri. Other States drop below the \$2,000 mark for the month.

"Static" is the name given to the disturbance in your radio which hinders your hearing the music or speech coming over the air. It is a nuisance, to be sure. But it is the almost inevitable attendant of the aerial message. Were there no electric transmission, there would be no static. Even so, there are many undesirable traits in good, Christian people; but we do not abandon the radio because of the static and we do not abandon religion because it has not yet eliminated all the disagreeable qualities of its possessors and advocates.

The church at Forest reports for the year 1931, additions to the church, 63, of whom 24 were by baptism. The number making pledges for church support in 1932 are 242, a considerable increase over previous years. Training courses have been conducted in the Sunday school and B.Y.P.U. The prayer meeting has had a fine growth. In the past year \$7,442.30 were given for all purposes, of which \$2,652.09 went to missions and benevolences. Pastor W. C. Howard has planned for still better work in 1932, including emphasis on prayer, soul-winning, personal visitation, social meetings, church attendance, training courses, church finances, and work in the county for evangelism and the Co-operative Program.

Dr. F. F. Brown of First Church Knoxville, Tenn., who has been giving his time to promoting the every member canvass among Southern Baptists, says that his own church is supporting local and missionary work better than at any time in its history, in spite of the depression. More people have made pledges, more are using the envelope, more are paying by the week, more of them are tithing than ever before.

The governor of Virginia cut his own salary ten per cent and the mayor of Poplarville, Miss., reduced his to one dollar a year, in the interest of economy. We hope the legislature of Mississippi will not take this time to jump the salary of one State official a hundred per cent as recommended by his board. Did they mean it as a joke?

We are glad to learn from Dr. W. C. Boone, of Oklahoma Baptist University that has written a life of his father, Dr. A. U. Boone, of Memphis, will appear about the first of February. There is no financial profit to anyone from the sale of this book, but it will be profitable reading to many. Dr. A. U. Boone is a native of Kentucky and was pastor of First Church in Memphis for more than thirty years. Dr. Boone has been recognized as an outstanding leader in denominational life and work. Many will be glad to read the story of his life while he is yet among us.

The Editor of The Record never remembers reading a denominational paper, except a Sunday school paper, when a boy. But that does not mean that his life was not influenced by them. They came into the home in which he grew up. There was the Tennessee Baptist, edited by Dr. J. R. Graves; The Christian Index, edited by Dr. H. H. Tucker; The Religious Herald, edited by Dr. J. B. Jater; The Baptist Examiner of New York, and Ford's Christian Repository. These he remembers. The older members of the family read them, and the truth which they brought filtered through. Life would not have the same meaning and outlook if these papers had not come into the home. Later The Baptist Record came and largely supplanted the rest, and continued their ministry more definitely.

We are glad of any opportunity to agree with a Catholic Cardinal. And with this utterance of Bishop O'Connell, of Boston, we most heartily agree. He said in a recent address: "I desire to speak earnestly about a degenerate form of singing which is called crooning. No true American would practice this base art."

"I like to use my radio, when weary. But I can't turn the dials without getting these whiners, crying vapid words to impossible tunes."

"If you will listen closely when you are unfortunate enough to get one of these, you will discern the basest appeal to sex emotions in the young. They are not true love songs, they profane the name. They are ribald and revolting to true men."

"If you will have music, have good music, not this immoral and imbecile slush."

The theater at large had gone pagan, he said.

The Associated Press reports the nature of the liquor bill authorized by a recent vote in Finland. That country has had prohibition for several years, but the receding wave of morals has carried the country backward. The new arrangement proposes government control (the government holding the majority of the stock) and an effort to reduce the evils to a minimum. Government shops can dispense liquor only from 10 a. m. to 3 p. m., none of it to be drunk at the place of sale.

By a two thirds vote cities and other places may have total prohibition. Sale is forbidden to anybody under 18 years of age. After providing for a sinking fund and seven per cent profit, the rest goes to "promote temperance," and most of the rest to be used in a "campaign against the illegal liquor trade." Evidently bootlegging is expected under the new regime.

Greenwood, Miss. Jan. 16, 1932.

East Greenwood is covered by flood waters varying from four to five feet in depth. Waters are to the floors of our home and still rising but we will stay as long as possible. All members of Second Baptist Church affected and many leaving their homes. Much suffering among our people.

Who will extend this little church a helping hand at this critical time. Pray for us.

A. R. Adams, Minister.

Am sending this letter out by boat.—A. R. A.

It is hard for us to have any sort of patience with men who speak of the way Canada manages its liquor problem, as an example for the United States. But the *New Outlook*, published in Toronto as the organ of the United Church, says in a recent issue that when the Canadian government adopted Prohibition some years ago, practically all institutions for the treatment of alcoholism within one year went out of business. Since they have government control of the liquor business and liquor has come back, these institutions for inebriates are being reestablished throughout the province. A million dollars a week is being spent for liquor.

We do not hesitate to say that no agency of the Southern Baptist Convention, nor of any State Convention is producing direct spiritual results equal to those being done by the Baptist Bible Institute in proportion to the expenditures in its behalf. Every week there are conversions numbering from 25 to 50 as a result of mission work by students. This in addition to the work being done by student pastors in their churches; and the work of preparing these young people for future service. There is no better place to invest money for the Lord, and we hope that every line of what our Baptist leaders are saying will be carefully read. And may the Lord lead us all in making suitable response. The churches in New Orleans have been multiplied and the number of Baptists many times multiplied by the establishment of the Institute in this great mission field.

At the First Baptist Church in Jackson last week four young men were ordained as deacons. They were Messrs. W. G. Mize, Robt. H. Gandy, Louis Dailey and R. B. Carpenter. One of these is a lawyer, the other three young business men in the city. They were asked questions as to their faith by the pastor, W. A. Hewitt, and each one made a brief statement of his Christian experience and willingness to serve the church, making a most favorable impression on the congregation present. Dr. Hewitt was in charge of the service, which included Scripture reading and exposition by the Editor, a charge to the deacons by Dr. R. B. Gunter, a charge to the church by Supt. Wayne Alliston, prayer by Dr. T. J. Bailey, and laying on of hands by the elders and deacons present. Altogether it was an impressive service, appropriate and pleasing in its simplicity. The members of the church present gave their hands to the new deacons in pledge to them of their cooperation, and the service concluded with prayer by Deacon Moffatt.

The children used to have a way, when in their games of "base" they got in a close place and were in danger of being caught, of crying out "King's Ex." or "King's Excuse." It didn't mean anything except that they didn't want to get caught, or they may have pretended to have stubbed a toe. It is a similar practice to finding sanctuary from punishment for crime by fleeing to the altar in the house of God, from which they felt they would not be torn away and punished. And now the devil has learned the trick. Whenever a great moral question is up before the nation or the state, those who realize that they are guilty hasten into the forbidden sanctuary of "politics," and scream back at all the preachers and advocates of righteousness "You can't come in here! Keep out of politics." Do you recall what Paul said about the devil, "That no advantage may be gained over us by Satan: for we are not ignorant of his devices." And again, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." And again, "By the sleight of men, in craftiness, after the wily manner of error."

Editorials

THINGS HIDDEN FROM THE FOUNDATION OF THE WORLD

God always has the best in reserve. He has a way of hiding his gifts for future discovery. The Bible and modern science are thoroughly at one on this subject. Some Scripture passages will come to your mind, but we reserve them for the present, while we call attention to the products of modern scientific discovery, and some which are not modern.

Mississippians have gotten not a little excited in the past two years because of the discovery of gas in our territory. It was a great event when the first well blew in. The newspapers were full of it and prospectors and speculators rushed into the State to find out what had happened and how they might profit by it. An event like this brings capital, starts the wheels of machinery, employs labor, puts money in circulation and stimulates all industry.

But this is only one case of bringing to light the secrets of nature and loosing the sleeping energies which have been hidden away in the most unexpected places. Only a few years back the opening up of gushing oil wells in the States to the west of us built cities in a day, made men rich overnight and shifted the center of gravity in a financial and industrial world. It was just a case of bringing to light the things which had been kept hid from men's eyes through all the ages past.

Of course, there have been similar instances of discovering hidden or latent power, extricating it from the chrysalis in which it had slept for ages and setting it on its mission of ministering to the physical and intellectual needs of the whole human race. Such was the discovery of the power hidden in steam, the dynamic energy of electricity, and further back the finding of the deposits of coal or iron or other minerals which set forward the work of civilization and quickened the pace of progress. There are people who would almost apply the words of the Scripture to these discoveries: The mystery which hath been hid for ages and generations; but now hath it been manifested. God was pleased to make known what is the riches of the glory of this mystery.

But it is not our purpose here to call attention to these discoveries in the material world; rather by the light of these to see something of the glorious secrets of the spiritual world which have been brought to light in the coming of the Lord Jesus and the unfolding of His divine purpose in the Gospel. He said, "I am the light of the world." A candle was not meant to be put under a bed or under a bushel. It was meant to give light. Nothing is hidden but that it should be revealed. Unto you is given to know the mysteries of the Kingdom of God. I will open my mouth in parables; I will utter things hidden from the foundation of the world. Things which eye saw not, and ear heard not, and things which entered not into the heart of man, whatsoever things God prepared for them that love Him. No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, He hath declared Him. That they may know the mystery of God, even Christ, in whom are all the treasurers of wisdom and knowledge hidden. Christ, the power of God and the wisdom of God. The Gospel is the power of God unto salvation, for therein is revealed a righteousness of God. He brought life and immortality to light in the Gospel.

We do not wish to confuse the mind with a multitude of quotations, but to show how full the Scriptures are of the teaching that in the coming of Christ and the Gospel which he bids us preach are now brought to light spiritual resources which have been hidden from ages and from generations, and that they are now available for the enrichment of His saints and the transformation of the world. We need to join Paul in the prayer for the Spirit of wisdom and revelation in the knowledge of Him, that we may know the exceeding greatness of His power to usward who believe,

according to the working of the might of His strength which he wrought in Christ when He raised Him from the dead.

There is no more power in the piping of gas and oil from their hidden recesses in the earth, combined with the still unknown potentialities of electricity so late in coming into use, no more power in these to make a new industrial world, than there is in the knowledge of Jesus Christ to transform the souls of men and make a new world, even the Kingdom of God among men.

Seeing His divine power hath granted to us all things that pertain to life and godliness, through the knowledge of Him who hath called us by His own glory and virtue, whereby He hath granted unto us His precious and exceeding great promises, that through these ye may become partakers of the Divine Nature; for this cause, adding on your part all diligence, in your faith supply courage.

BR

WHATSOEVER THINGS ARE TRUE.

—o—

This is not a sermon; it may be something worse. But it is a serious effort to do, and help others to do, what Paul urged in his exhortations to the Philippians when he said, "Finally, brethren, whatsoever things are true, . . . think on these things." There may be others to follow this article, but for the present we confine ourselves to "Whatsoever things are true." This is what genuine religion starts with—what is true.

That question of Pilate's as he looked into the face of Jesus "what is truth?" haunts the world today as it did then. It is the lure, the hope and sometimes the despair of everybody who thinks. To some it is like an ignis fatuus, or jack o'lantern, which attracts the eye or mind and lures it away into the miasmatic swamp. The philosopher is always searching for truth. The scientist is always searching for facts. The Christian is always searching for both, and striving to use them for his own growth (call it sanctification if you wish), and for the redemption and restoration of the whole human race.

It was of course by design that the Spirit speaking through Paul put this item at the base of the pyramid of things worth thinking about. Only the things that are true can be included in our treasury of thought. Anything else would make insecure everything else in our religion or philosophy of life. Only that which is true is permanent. Everything else is doomed to perish and to bring with it disappointment and ruin. Whatever is not in accordance with the eternal order, with the nature of God, with the revelation which he gives us, is certain to be vanishing and disappointing. Only God is eternal, and only truth can survive the ages to come. Errors may flourish for a while, but they pass with the years. If we build for eternity we must begin with the things that are true.

But not only does this scripture indicate the exclusion of all that is out of accord with truth, but it plainly teaches that we are to include all that is in accord with the truth. "Whatsoever things are true," is as wide as the universe. Anything short of this is too narrow a foundation for us to build an eternal structure upon. While carefully guarding the door to our minds from everything which is false, we are to uncover whatsoever is true. This is in accord with the purpose of God as revealed in the New Testament. Jesus said, all that I heard from my Father, I have made known to you. He said also that the lamp is brought that it may be put upon the lampstand and give light to all that are in the house. And "If thine eyes be single, thy whole body shall be full of light."

God means for us to have all the truth. Nothing will be withheld from us. The truth is the necessary means to our attaining the purpose of God in our lives. We are sanctified in the truth, and character cannot be complete when any truth is lacking. Grace and truth came into being through Jesus Christ. Grace is tied up with truth. It is promulgated and received by means of the truth. Truth is God's vehicle for conveying grace. And he will not withhold any part of it from us. The word became flesh and dwelt among us, full of grace and truth. These

are inseparable twins in the purpose of God. We cannot grow in grace except as we grow in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. 3:18.

The philosopher seeks for truth by constant study, by logical processes of induction and deduction. The simple believer in Jesus seeks for it in the revelation which God gives to us in his Son. He is the truth. The philosopher depends on a mind trained in the school of thought. The Christian knows that God's truth is revealed to those who have the mind of the Spirit, to spiritual men. The sun of righteousness will shine into our hearts if we will clean the windows. The men of the schools strive to reach truth by slowly plodding their way upward. The people of God ask for a spirit of revelation in the knowledge of Him; they pray that the eyes of our hearts may be opened.

But what we need, what the world needs now is not so much more truth, or new truth; we need to feed our souls upon the truth that we have. How many times in the New Testament epistles are we exhorted to remember. It is not so important to progress in knowledge as to call to mind what we already know. James says, Ye know these things, my beloved brethren, but be swift to hear. Peter says, "I shall be ready always to put you in remembrance of these things, though ye know them and are established in the present truth." And we started out with the exhortation of Paul, "Whatsoever things are true, think on these things."

The Christian does not seek to know the truth simply that he may glory in knowing more, it is that by feeding upon the truth he may come to be a better man, to be restored to the likeness of Christ. If man was originally made in the image of God as an intelligent and moral being, he is to be remade "after God in holiness and righteousness of the truth;" that is, a holiness and righteousness which are produced by the feeding on the truth. And before Paul spoke of our "coming to the measure of the stature of the fulness of Christ," he had said we are to come to a "full knowledge of the Son of God."

There is no more vital matter in the life of a Christian than what his mind feeds upon. Strong men and women for service in the kingdom of God are not made by feeding on the popular secular literature of today. Only that which leads to a deeper, clearer knowledge of God's truth can build us up in Him or help us to grow up into Him who is the head, even Christ, from whom all the body fitly framed and knit together by that which every point of contact supplies.

BR

If you know someone who is not a subscriber to the Baptist Record and would be interested in receiving a sample copy of the paper send us the name and address and we will be glad to mail them a copy.

BR

The Promotion Committee meets in Birmingham the 26th of January. The state secretaries and the Southern Baptist editors will hold their annual meeting there at the same time.

BR

Brother A. R. Adams, pastor of Second Church, Greenwood writes on Jan. 15: "Glood situation here becoming critical. East Greenwood, where Second Baptist Church located inundated. Water completely surrounds pastoriom and rising rapidly. Much suffering among our people. Will stay on field."

BR

Since January first the Secretary of the Education Commission has spoken to churches, high schools and various other gatherings at Canton, Meadville, Bude, Siloam, Roxie, Providence, Raymond, Utica, Dentville and Clinton, delivering seventeen addresses in all. He is thoroughly enjoying this varied service and is receiving a most encouraging response everywhere. Pastors J. J. Mayfield, W. S. Landrum, W. A. Green, Owen Williams and R. L. Wallace have aided generously in arranging and making these visits, and a number of other brethren are assisting the Secretary in scheduling similar trips for other sections of the State.—H. L. M.

Thursday

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Convention Board Department

R. B. GUNTER, Corresponding Secretary

SUFFERING FROM HIGH-POWERED SALESMANSHIP

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For several years practically everything has been keyed to high-powered salesmanship. People have not thought so much of values as of their ability to sell. To the majority, all success depended upon salesmanship. Then came high-powered salesmen. This meant selling to the purchaser something which he did not need and usually for a price beyond the value of the commodity sold. Consequently, the purchaser soon sought another high-powered salesman who would unload his property on another purchaser. Thus the pyramiding continued until the saturation point was reached and the last purchaser was left to hold a piece of inflated, revenueless property and to pay taxes on it with a valuation based on the last selling price and placed there in some cases by high salaried commissioners, plenipotentiary.

A sane person with facts before him will usually buy what he actually needs. High-powered salesmanship is not necessary in order to get a man to buy necessities. High-powered salesmanship places an imaginary, a fictitious value upon the commodity to be sold. The purchaser's imagination becomes intoxicated. He believes there is a rapidly rising value and when it soars for a while he will transfer it and drag down his profits. But lo, when he looks around the purchasers have all gone and he stands alone as a boy who has made his first adventure in snipe hunting.

The high-powered salesman makes believe that you are losing so much in living without making adventures. Therefore, he makes it easy for you to begin. He sells you a house, or a radio, or a car on small down payments and with monthly installments, without discussing taxes, insurance, upkeep, the possibility of sickness and loss of income. He does not present all facts. He would make you believe he is deeply interested in your welfare, etc.

This same psychology has crept into all lines of work, business, school work and church work. We have high-powered evangelists. Some of them are preachers and some do personal work. In their personal work, they urge you to give your hand, or to promise them that you will "accept Christ right now," or to "sign on the dotted line" so to speak; that is, to sign a card, none of which is necessary when once the heart yields. When the prodigal came to himself and saw his relationship to his father, he started home.

This same psychology plunged many churches and denominations into debt for a period of possibly two decades. Architects persuaded some of our people to believe that prosperity was perennial and caused them to forget the cycles of the past. Vast building programs were put in operation both at home and on the mission fields. Ship loads of missionaries were sent out without first sitting down to count the cost.

Now, some are saying we must sell Christian Education to our people. We believe in Christian Education. We believe in denomination fostering it. We expect to patronize a denominational school before this year is out. We do not desire to be critical in what we say. We make contributions to this phase of the work and expect to continue to do so. We are grateful recipients of the fruits of Christian Education. But Christian Education, like Christianity, will sell itself. Like the Gospel, it is not bound and cannot be. Like leaven, it will permeate. Like witnessing for Christ, when the Holy Spirit comes upon us, it will manifest itself. You do not have to advertise heat; just build your fire and supply the fuel. Display advertising methods have never produced soul stirring revivals; but closet praying on our knees kindles into incandescent flame

the evangelistic fires. When these conflagrations sweep our schools we shall not even need paid field men to "sell Christian Education;" no financial campaigns for raising funds will be needed; the spending of multiplied thousands of dollars in soliciting patronage will no longer be necessary. We often think of the prophecy concerning the Saviour when it was said, "He shall not cry; neither shall His voice be heard in the street." But later on we hear another speaking and saying, "The whole world has gone after Him." When college presidents, teachers and students impress those with whom they come in contact that they, too, like the early disciples, have been with Jesus, Christian Education will need no high-powered salesmanship. It will sell itself. It will, however require presidents and teachers who are not afraid of hard work, who are not afraid of hot weather, or cold weather, who are not afraid of honest toil in remote sections and places without opportunities.

Doubtless one of our greatest needs at present is a real spiritual, non-artificial, non-mechanical revival in all of our schools, both state and denominational. We are doubtless not far from it. The students are getting ready for it. Such a revival would penetrate into the remote places, for students are in school from everywhere today and they are doubtless praying more than ever before. But let's get away from "high-powered salesmanship."

—BR—

HAPPENINGS OF INTEREST

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AT KNOXVILLE

Dr. F. F. Brown, Pastor of the First Baptist Church of Knoxville, Tennessee, and General Director of the Every-Member Canvass of Southern Baptists, in a letter to his membership sent out January 14th says that it is significant to note that the support of the church is equal to that of any period in its history. More of the people have made definite pledges to support both the Cooperative work of the Southern Baptists and the local work than ever before. More of the members are making their payments by the week than at any time in the life of the church. More of the members are tithing than ever before. Larger numbers are attending preaching, Sunday school, W. M. S., prayer meeting services than ever before. Dr. Brown accounts for this only on the ground that the people have been drawn by the spirit of God to a fuller realization of the obligation and privilege of Christian stewardship.

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AT GREENWOOD

Word comes from Reverend A. R. Adams of the Second Church of Greenwood, Mississippi, that water has covered east Greenwood with a depth from four to five feet and the waters are still rising. All the members of the Second Church are affected and many are leaving by boat. Water lacks only a few inches of being up to the floors in the pastor's home. There is much suffering. The pastor says he will stay as long as he can.

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AT CALHOUN CITY

The Pastor, Reverend R. B. Patterson, writes that the Every-Member Canvass is better than last year. He has voluntarily cut his salary again, but the Church this year will give \$100.00 more to missions than it gave last year and will send by the month. The future for the Church is brighter.

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AT LAUREL

Reports from the three larger churches in Laurel for last Sunday were very gratifying. The attendance was large. Report from West Laurel Church states that their contributions are better than last year. The Sunday school attendance is approaching 500. There are conversions almost

every Sunday. Four new Deacons were ordained last Sunday. The prospect is brighter than ever. Wages have been cut, but contributions have increased.

—BR—

It will cost the State Board about \$50,000 to mail State Convention annuals to the pastors. As we are trying to economize and run within our income, we are requesting those desiring copies of Minutes to send ten cents to take care of postage and envelopes. Similar request has often been made before.—R. B. Gunter, Cor. Sec'y.

—BR—

GRATITUDE FOR CHRISTMAS GREETINGS

—o—

I want to beg the pardon of the many friends who sent Christmas greetings. It was my desire to answer each one in person. When I saw this was impossible, my next thought was to express my appreciation in the first January issue of the Baptist Record. But I have waited until the 15th of the month. I have scarcely realized how the time has been passing since the holidays. I took only one day off and that was Christmas day. Duties have been multiplying. Even daylight has not furnished enough time for the work which had to be done.

The above is given as explanation and not as an excuse. We desire to express our sincerest appreciation for all whose thoughts turned this way as the Christmas tide began to rise. It gives us new courage and causes renewed determination. It generates a desire to render better service, if possible. We are, therefore, taking this method of expressing our appreciation and our wishes to each and to all that this may be the best year of our lives because the Saviour shall have a larger place with us than ever before. And this last wish is not only for those who remembered us, but for all who believe in Him, who pray that His followers may be one as He and the Father are one.

—BR—

SOUTHERN BAPTISTS: \$48,436.50 will prevent default February 1. Please send a gift, take an offering, observe "Deliverance Day" Sunday, January 24.—W. W. Hamilton, President, Baptist Bible Institute, New Orleans.

—BR—

While the change in budget price of the paper has cost us heavily in subscriptions, we have never received as many encouraging letters from subscribers expressing their appreciation of the paper. This makes us feel mighty good. We are asking all our friends to help us in enlarging the subscription list. If the paper helps you, tell the others. Thank you.

—BR—

Congratulations, young man! We have just heard that a diploma was given to and the degree of Th.M. was conferred on Dr. W. T. Lowrey, of Clinton by the Seminary in Louisville in this month of January and year 1932. Dr. Lowrey was one of the speakers on Founders Day this year at the Seminary. It so happened that he was near the end of his course in the Seminary in 1886 when his distinguished father, M. P. Lowrey died suddenly. This made it necessary for his son, to assume the presidency of Blue Mountain College, cutting short his work at Louisville by a few months. We had supposed his diploma was in hand long ago, but it is now delivered and his youth is renewed like the eagle.

—BR—

It is gratifying to learn that the Baptist Student Union of Mississippi College (composed of all the religious organizations on the campus) has recently received its banner as a "First Magnitude" Union. This honor, which corresponds to the "A-1" award in the Sunday School and B. Y. P. U., is given only to the B. S. U. which does a high grade of work along various lines; and it is interesting to know that our Mississippi College organization is the first in the entire South to receive this recognition during the present session, and also the first in a men's college ever to attain it. Our congratulations are due those who are leading in this fine work and also to the Baptists of the state upon having such schools for the training of their young people.—H. L. M.

Continued from page 2
the sake of Christ and His Program, not to one Board because of its peculiar value and needs, but to all the Boards because of Christ and His work.

The Cooperative Program believes in giving information,—about the Boards? Yes, but information chiefly about Christ and His work for us. Its motto is "Let us put the main emphasis, not on the importance of the Boards, but on the greatness of Christ's redemptive ministry. The Cooperative Program announces that it is substantially that same world-program which Christ gave originally to His apostles, of preaching, teaching, and healing, and it says, "Give not chiefly because of its Author and Director." That is the mighty motive force on which the Cooperative Program builds its appeal.

Did Paul raise his contributions for the saints of Jerusalem by giving soul-stirring pictures of those poor ones? He may have done so when he visited them but we have no record of it. In his written appeal to the Corinthians, he merely mentioned the poor saints for whom He wanted the money and then proceeded with his appeal to their love and gratitude. Instead of saying "Ye know the needs of those poor saints at Jerusalem," he said, "Ye know the Grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor that ye through His poverty might become rich."

But look again, and behold, the Cooperative Program appears as the preacher's Good Samaritan! It finds him lying wounded in spirit from lack of inspiring messages about the Cooperative Program and picks him up and sets him on the royal steed out on the Cooperative-Program Highway, and it does this by bidding him preach on the Grace of our Lord Jesus Christ, who, though He was rich, yet for our sakes became poor. This Good Samaritan tells him that he is free to describe in his sermons the work of the various mission Boards as much as he deems wise, but that he must do this under the light of Christ's program as a whole, and that that must be both the center and background of it all. Ah, what an aim for the preacher!—that of holding up Christ and His Mercy and Grace for our lost race! What a many-sided subject! How deep and inexhaustible! That is the Magnet that will draw forth the ample gifts of Southern Baptists. But, oh, the preacher must be on fire.

The Cooperative Program, in the hands of a preacher with soul ablaze for that Program, will set his church aflame.

Is it wise therefore, for a church to lay aside such an imperial program for the haphazard plan of seeking to arouse the congregation (if the weather and the roads are good) by fervent descriptions of one Cause at a time,—with each Board representative seeking to secure the largest amount for his particular Board and tempted therefore to magnify the importance of his Board unduly to the hurt of the others. Not that all Boards representatives do this in pleading for their own Cause, but the temptation to do so is often present.

Finally, the Cooperative Program is well born. It sprang into being at a moment when Southern Baptists were standing at their highest point of vision and enthusiasm for Christ's cause. It was at the beginning of the Seventy-five Million movement—a movement followed by a fearful world financial depression, but a movement which suddenly revealed the marvelous spiritual possibilities lying unsuspected in the Southern Baptist heart.

The Seventy-five-Million Program has gone, but we have bequeathed to us one of its richest treasures—the Cooperative Program, and the question is whether in this day of pessimism, panic, and retrogression, Southern Baptists can keep their eyesight clear, their step steady, and their faces toward the front with their banner unfurled, bearing on it the words, "A gift from every Southern Baptist on every Lord's Day to Christ's World Program.

—BR—

Prof. Howard Spell gives up his work at Mississippi College that he may resume his duties at the Seminary in Louisville, leaving at the close of the present semester the last of January.

"THE PASTOR, THE SPIRITUAL INTERPRETER"

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(Address delivered by R. J. Bateman to the Baptist Pastors' Conference of Memphis, Tennessee, and submitted for publication on request voted by the Conference).

Anything I may say with reference to the pastor, the Spiritual interpreter of his community, in no sense is meant for a lecture to any of my brethren, nor am I undertaking to act as a teacher while I resolve this Conference into a class, but what I may say on this subject is wholly the consciousness of my own heart with reference to it.

All of us present, being pastors, and having no other purpose in life except that, are, by force of that, interested in the widest expression of influence of that office and service.

We were entertained in this Conference a few weeks ago by Dr. Boone in his talk on the greatest preachers he had ever heard. When I went away I carried this thought in my mind—what a glorious thing it would be if someone, whose life had been touched by these men, could have only continued that discourse and told us of the spiritual influence of the lives of the men who had been under discussion!

Society is waiting for the unfolding to them of the great spiritual message of the Gospel. It recognizes that the church is the only source from whence that message can come. It recognizes that the pastor is the connecting link in that great chain of spiritual necessity. It recognizes that he is the focal point; he is the speaking voice. When the pastor turns away from his distinctive message and mission to the community he has lost his one place. Other necessities have already been supplied and are highly developed. I am convinced that both the pastor and the church have suffered a loss of ground in the last fifteen years. This is largely due to the fact that we have yielded our place and our message to other urges, many of them rise dominant in our own being. There are but few of us who do not feel the temptation to fall upon some plan that will more quickly fill our audience room with large congregations. There are many tricks to this kind of a trade, and I confess to have been tempted many times to descend to them that my desire for a full house might be satisfied. Many preachers who are artists at this kind of thing have spasms of success, but they soon run their course and pass on.

We, as pastor, must be impressed with the main thing that really makes a great pastorate. Within the scope of my acquaintance I think of three outstanding pastorates among our churches, and I think of the ideals that must have stood behind not only their length of years, but their sweep of influence.

The first long pastorate that impressed me was that of Dr. Henry A. Brown, who, for forty years, was pastor of the First Church of Winston Salem, N. C. At the conclusion of his fortieth year he was, by vote, made "pastor-at-large" of the City. Among his people he moved. They were his friends and his great, positive life had stood for such glorious, constructive ideals that he not only could live there on to the end of his long life, but they felt they could not afford to be without him, that he might personally perpetuate his fine influence.

Another of those pastorates that has ended is the one here in your own city, of which I have the honor of succeeding. It is not just a passing thing that a man should be the pastor of a church in a city like Memphis for a generation, and then live in the popular love of his people among whom he continues to make his home, as Dr. Boone does in our church. We are forced to recognize that a ministry like this had to be made possible by great, constructive ideals and principles which shot through every year of this great ministry. If I might be pardoned for making this remark in Dr. Boone's presence, and with reference to this great church of which I am permitted to be pastor, and as his successor, I would like to register my appreciation of the crystallized ideals of thirty-odd years of living with and preaching

to one congregation. The tangible results are still there. We have one of the most unusual churches I know. It is a congregation of unity; it is never disturbed by divisions. It is a congregation of mutual love, where the people love each other. It is a church of deep, spiritual passion, where they long and pray for the unsaved. It is a church of a broad, missionary zeal. I submit that it takes more than an ordinary small church to pass through what our church has passed through in these past months. Yet, that gracious congregation has found a place for me which I serve, and has accorded it to me with great sweetness and cordiality. Recognizing, as I do, that that church loves and always will love Dr. Boone and his family, and he has, and always will have, a place in his heart and affection for this church, yet the church has been so well developed that it is large enough to go on with its duties and, instead of bickering with small, divided opinions, are opening to me the gates of opportunity for service, and girding themselves for renewed effort as we continue our onward march. This, I submit, has to be the result of constructive teaching and ideals, which, alone make a lasting church.

The third long pastorate that has impressed me is that of Dr. Truett at First Church, Dallas, which, of course, still continues. That Church has grown to be a great world influence both for evangelism and missions.

I am submitting these as mere illustrations of the thing I am trying to unfold to your mind.

Society longs to feel the worthiness and guarantee of the pastor and his mission. The ideal I am discussing with you here was concretely illustrated to me back in my early ministry.

While I was pastor of Park Place Church in Norfolk, Virginia, there moved a family to our community that I was informed had come from a Baptist church in Philadelphia. I called, in the a Baptist church in Philadelphia. I called, in the

Continued on page 11

—BR—
**BAPTIST WORLD ALLIANCE
GENERAL SECRETARY'S NEW YEAR
MESSAGE, 1932**

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To my Brethren everywhere:

May I once more greet you, for my colleague, Dr. Clifton Gray, as well as for myself, with sincere good wishes to every member of our worldwide fellowship for a blessed New Year?

Great tasks confront us, and difficulties abound. Yet at their worst and utmost the difficulties remain finite, whereas our resources in Christ are infinite. Our faith and courage must be worthy of Him through whom we can do all things. May I offer three practical suggestions regarding our common life?

(1) **We need more of united devotion.** Especially should every land, and every church in each land, participate in the fellowship of intercession and praise on Baptist World Alliance Sunday, February 7th.

(2) **We need more clearly to understand the will of God for our time,** for ourselves and for our fellow-Christians. Will you not pray that the Commissions of the Alliance may be guided in their investigations, and yourselves offer them any possible aid?

(3) **We need a deeper experience of the grace of God** enriching our fellowship and sustaining our service. Let us by His help seek to transcend limitations of outlook and sympathy, and let us pray that His light and wisdom and strength may be granted to all our Conventions and Unions and mission enterprises. Let a world-vision inspire everyone, and the profound and joyous sense of our spiritual unity colour all the hopes and plans that will this year be shaped for our Fifth World Congress at Berlin in 1933.

May the God and Father of our Lord Jesus Christ supply these and all our needs according to the riches of His Grace!

—J. H. Rushbrooke.

—BR—
Pastor V. E. Boston finds the people of his church in Clarksdale rallying to his leadership in a fine way. Additions to the church occur at almost every service. He has a committee at work to put The Record in the homes of the church.

Thursday, January 21, 1932

THE BAPTIST RECORD

THE LAST CALL FOR HELP

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There come critical times in the history of every institution when it needs the utmost loyalty of its friends. The Baptist Bible Institute is passing through such a period as this now. Institutions like this are not made in a day and should not, through lack of care, be allowed to perish in a night. Gambrell, Truett, McGlothlin and other Baptist leaders hailed with delight its appearance among the luminaries which shine in our Baptist firmament. Its light has during these years illumined many a dark place in the great metropolis of New Orleans and its rays have reached out into the regions of the surrounding country where there are more than five hundred thousand people who have not received the Word of God. It is gradually changing New Orleans and will make it a great Baptist center in the future. The weekly average number of conversions through the work of its students in the city and surrounding districts is about fifty.

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time. There are vast stretches in benighted lands which call for true messengers of the Cross. The world field is large and largely untouched as yet. Samuel made his schools of the prophets his most efficient means of bringing about a true revival in Israel. This work is at the taproot of future Kingdom expansion.

Shall the great Baptist host of the South allow a precious institution such as this to perish for lack of a paltry sum which could be given by some one individual out of many Baptist millionaires in the South? Is there no help for such a cause as this in God's Israel? Will not some chosen steward of the Lord step forward at this time and meet the emergency? Only forty-eight thousand dollars to save a school like this. Do not depend on others, do your part to the full measure of your ability and God will open the Red Sea of difficulty that His people may go forward to the glorious future.

Shine on bright Star, thou School of prophets shine!

Ascend on high in the morning of thy glorious course!

Send forth thy beneficent light into the darkness round thee,

In multitudinous center where is thy seat!

Shine to the needy regions of the great State about thee!

Let thy strong sons penetrate the islands to the South,

And illumine the age-long clouds which there have hung

Or taking the wings of the morning fly to the uttermost points.

Shine on, Bright Star, forever!

—J. W. Shepard.

—BR—

GOVERNOR M. S. CONNER

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(By L. E. Hall, Hattiesburg, Miss.)

I have known Governor Conner from his childhood. I knew his father and his mother before they were married. It is said that John Wesley, on being asked when he thought was the best time to begin with a child in order to raise it properly, replied, "It is best to begin with its grandmother." It seems that in the case of Governor Conner, a favoring providence began with his grandparents. I was intimately acquainted with his grandfather and grandmother, for a number of years before they passed away. His grandfather was one of the best informed men in the Bible that I have known. His grandmother was a typical homeloving mother of the South in its best days. An intimate acquaintance of Governor Conner told me that he was intimately associated with him from his childhood and that he never heard him use a naughty word.

No Governor and Legislature of the past have ever been called upon to face such problems and difficulties as are now before our present Governor and Legislature. This is true in every sphere of human experience and human action. In matters religious the whole country is full of paradoxes. We have more religion and less of Christ than at any period during the last one hundred years. Religion, all mixed up with the world, the flesh, and the devil, but "They have taken away my Lord and I know not where they have laid Him."

In matters social it seems that the foundation on which rests the structure of our civilization seems to be on the verge of dissolution. In material or business affairs the faith element seems to be dormant or dead. Our present legislature and our Governor have before them the task of inspiring the people with new hope and new courage.

Governor Conner was to see us in our home a few days ago. I told him that he had the learning and that he had had the experience that qualified him for the work before him, and that the only question that gave me concern about his administration, in this great crisis, was whether he had the backbone that would stand the test in the pressure which would be brought to bear on him by office seekers and salaried employees of the government.

I hope that measures will be taken that will

reduce the expenses of the government and protect our banking institutions from onslaughts such as have brought ruin to scores of our banks and misery indescribable to thousands of our people. If these are adopted we shall have results such as will astonish the most sanguine of our people.

We are taught in God's word to pray for our rulers and for those in authority over us. I am impressed that if we will give to them our prayers instead of so much cruel criticism it will be better for all concerned. LET US TRY IT!

—BR—

AN APPEAL FOR A NATIONAL DAY OF PRAYER

—o—

At a conference called in Atlanta, Thursday noon, December 31, 1931, the following resolution was unanimously adopted, having been offered by Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church, of Atlanta, and Mr. Walter G. Cooper, prominent business man of Atlanta:

Remembering the gracious words of God, when He said: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land" (II Chronicles 7:14).

And in view of world-wide unemployment and distress which endanger peace and threaten civilization itself, making it clear that the world needs more than human wisdom to guide us in this sea of trouble, the people of Atlanta, through this meeting of ministers and laymen and representatives of the press, earnestly request the people everywhere to assemble at their places of worship on Sunday, January 31, 1932, and pray for Divine guidance; and we respectfully and earnestly request the President of the United States and the Governors of all the States to issue proclamations, setting apart Sunday, January 31, 1932, as a National Day of Prayer for God in meeting the problems which confront the world.

Believing that all our problems are capable of solution if we approach them in the spirit of implicit faith in God and one another, and that those nations are blessed whose God is the Lord, we unite in this appeal to the President and Governors of our country, and to the people everywhere.

Signed: —Richard B. Russell, Jr., Governor of Georgia; Clark Howell, John Paschal, M. A. Cotter, C. R. Stauffer, R. J. Quinn, W. E. Mansfield, Edgar Craighead, David Marx, Louie D. Newton, Ryland Knight, John M. Walker, Lee Ashcraft, Z. A. Snipes, Roy LeGraw, W. B. Spann, Warren A. Candler, James L. Key, S. T. Senter, Walter G. Cooper, W. Ches Smith, Dudley Glass, Harry Alexander, Herbert Porter, J. S. Lyons.

THE TRAIL OF BLOOD

—o—

This is the title of six lectures by the late Dr. J. M. Carroll, of Texas, on Christian history from the beginning up to date. It is marvelous how much is comprehended in this pamphlet of 66 pages. The author has certainly read history thoroughly and has digested it well. The book is not simply a running outline of Christian history; it is history with a purpose. This purpose is to show the corruptions that began early among the churches, their development into a system which perfected the Roman hierarchy, embodied errors into "infallible" dogma and proceeded to enforce them by persecution. Along by the side of all this goes the story of those who remained faithful to the Bible and loyal to the Lord Jesus, for whom they suffered the loss of all things, but in whose Name they have come to vindication and to victory in the present day of liberty for which Baptists have contended and suffered. The booklet is published by The American Baptist Publishing Co., of Lexington, Ky. We do not know the price, but it will stimulate faith and confirm the conviction of Baptists today, who need to know more of their history and heritage.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

B. B. I.

We want to call your attention to the action of the Southern Baptist Convention in making JANUARY a time for special GIFTS to Baptist Bible Institute. On the 1st of February there will be due notes with interest, which if not met will mean disaster to this school. More than that, failure to meet these obligations at this strategic time and place, weakens the morale of our entire Baptist cause. The deep needs of B.B.I. and the heart-breaking burdens upon those in charge is a challenge to every Baptist. Of course, the average person and the average church is facing unusual conditions because of the depression. In all times GREAT SOULS have responded to GREAT ENDEAVORS. If possible, it would be a NOBLE and WORTHY effort for every W.M.S. to send a gift, even a small gift, to meet this emergency. Dr. Hamilton acknowledges with gratitude the help of Baptist women. He says they have greatly helped and heartened him, and he pleads that we shall come up to the help of the Lord's work now. "January 24th is DELIVERANCE DAY" for B.B.I. Let us PRAY earnestly that God will open up a way in this crisis hour, that B.B.I. may be relieved of its great burden of debt. Someone has observed "you must go deep into the flower to get the honey—right to the center of the heart." Baptist people must go right to the center of the heart of SACRIFICE if we meet the test of this unusual financial condition.

Mrs. A. J. Aven.

—o—

ASSOCIATIONAL INSTITUTE

The Associational Institute for Hinds, Warren and Copiah Associations was held in Terry on Tuesday, January 5th, and those attending this inspirational meeting were fully repaid for having braved the down-pour of rain which continued through this entire morning.

Those present included the Associational Superintendent of the Hinds-Warren Association, W.M.U. presidents, young people's leaders and other officers.

Miss Traylor, Miss Frances Landrum and Miss Evie Landrum were with us to discuss in detail the objectives of the W.M.U. and to answer questions concerning the work.

The emergency facing our Baptist Bible Institute was brought before us in an unforgettable way and the question of Personal Service was discussed fully. Miss Traylor reminded us that soul winning is a part of our Personal Service and the end and aim of all our work.

Each lady attending the Institute brought her own lunch from home, but the hospitable ladies of Terry Church provided delicious hot coffee, and tables on which to spread the lunch. These tables were beautiful in their white linen cloths and vases of flowers.

Mrs. Applewhite.

—o—

We are still in the midst of our Associational Institutes. We are giving here below a grouping of our Associations, the dates and places for the meetings in District VII and VIII. They are as follows:

District VII

Jackson, Feb. 1st, Moss Point; Jones, Lebanon, Perry, Covington, Feb. 2nd, Hattiesburg; Pearl River, Feb. 3rd, Picayune; Harrison, Feb. 4th, Lyman; George, Greene, Feb. 5th, Lucedale; Wayne with Clarke, Feb. 6th, Shubuta.

District VIII

Jefferson Davis, Lawrence, Jan. 26th, Oakvale; Marion, Walthall, Jan. 27th, Columbia; Mississippi, Pike, Jan. 28th, McComb; Union, Jan. 29th, Natchez; Franklin, Lincoln, Jan. 30th, Brookhaven.

Our Young People's Column

HAPPY BIRTHDAY, Y.W.A.'S!!!

Here's a heart-message you will cherish because it comes from a loved one who holds you close to her mother-heart.

Dear Y.W.A.'s:

Anniversaries always claim special interest, therefore, it is a happy privilege to send from the loving mother-heart of W.M.U. a special message of greetings to each Y.W.A. daughter, hoping that in this glad Anniversary Year every splendid ideal and every noble impulse may be fully realized, and that new and larger avenues of service may be opened to you. The life of an organization like the life of an individual, has a vast store of unused power and ability, an immense amount of force and personality that would yield large returns for righteousness if dedicated to the Master's service. An inventory of your membership might lead your anniversary year to be a year of discovery and rededication. Resolve in your heart as did Florence Nightengale, this year "I will refuse God nothing." Certainly, in the heart of your Leader you will find sympathetic cooperation in such a program.

Anniversaries are also times of revelation. What a long list of personalities would be revealed if you could call the roll of Y.W.A.'s from 1907 up to this good year. What revelations of beautiful consecration. What loving deeds of service. What growth in knowledge of God's Word and Missions. What fellowship, what aspirations, what longings for the deeper things of God, satisfied through the practice of prayer.

What a marvelous heritage comes to you through the revelations of this 25th anniversary. With this heritage built upon the foundation of past achievement, linked with your splendid resources and ability, I urge you to press forward in the accomplishment of the year's ideals. As Miss Mather observes of our Southwide work, these ideals have been projected in three shining goals, to be reached by the close of 1932, in number of ORGANIZATIONS, number of MEMBERSHIPS, and GIFTS to the Cooperative Program. Certainly, these will claim your whole-hearted endeavor. Your Leader, in cooperation with our State Young People's Leader, will want you to set your aims to the accomplishment of really worth-while tasks. Your State Young People's Leader will also be taking you into her confidence relative to the lovely plans for Ridgecrest, June 14th-24th, and for a beautifully planned Y.W.A. House Party in Clinton August 20th-22nd. My heart thrills with joy in anticipation of your visit to Clinton and our

Mississippi College Campus.—I hasten to assure you of a glad welcome, and to announce that the proverbial "latch string" hangs outward, to the home of your W.M.U. State President. I covet the privilege of cooperating in every plan for your profit and pleasure.

To make this anniversary year an occasion more real, an event long to be remembered by you, other delightful plans are in the making. On the 11th of February, there will be "Y.W.A.'s TOGETHER BY RADIO." On this night, from 7:45 to 9 o'clock central standard time over station KWKH, a most delightful program will be broadcast. Eager Y.W.A.'s will be listening in over the "air lanes" of 19 Southern States. Among many things of interest, one special feature will be an address by our gracious Southern W.M.U. President, Mrs. W. J. Cox. If you cannot arrange to have your program on that night in your local church, I know it will be a privilege to some W.M.U. mother who has a radio, to open her to home to Y.W.A.'s, that nothing shall interfere with this important Southwide date, February 11th, 7:45 o'clock.

Among my most prized possessions is a lovely silver spoon. In its bowl is engraved the date of my marriage, and these words: "Your 25th Anniversary." Whenever I use this spoon, there comes to my mind the vision of two lovely little neighbor girls. The passing years have separated us, but the gift that day brought to me, and the memory of their gracious personality remains with me as a happy possession.

Dear Y.W.A.'s, I am wishing for you, that your organization's 25th anniversary year may leave in your possession the happy remembrance of renewed gifts of grace from your Heavenly Father, of greater joy in service and a larger contribution to those IDEALS which make for Kingdom building, through cultured, Christian womanhood.

Mrs. A. J. Aven.

Silver Anniversary of Royal Service

This year marks the twenty-fifth anniversary of the Union's publication, which through September of 1914 was a quarterly under the title, "Our Mission Fields," and which for the intervening years has been issued monthly under the title "Royal Service."

This year also marks our 44th year of Woman's Missionary Union work in the Southland. I am wondering how our women for 19 years did their work without the aid of Royal Service. It is the most powerful program ally of the W.M.S. President and contains many helpful suggestions for leaders of W.M.U. young people's organizations.

The quota for Mississippi last year was 4,869 subscriptions. We lacked 463 subscriptions reaching this number. Our quota for this year is 4,630. The Union ideal for the calendar year of 1932 is 5% increase over the 1931 record. The societies are asked to conduct in behalf of the magazines the all-year campaign for subscriptions and renewals. May each society set a goal for Royal Service subscriptions and endeavor to reach it as early as possible.

Evie Landrum.

—BR—

The "Christian Education Essay Contest" to be held during February among the Intermediate B. Y. P. U.'s of the State, will be of much interest to our young people and cannot fail to result in great good. Brother Auber J. Wilds is writing the various leaders about the contest this week, and we trust that every Intermediate B. Y. P. U. in Mississippi will enlist as large a proportion of its membership as possible in the preparing of papers.—H. L. M.

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board
Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Baptist Paragraphs

It is told in Lowrey and McCord's History of Mississippi that in the year 1772 two brothers, Samuel and Richard Swayze, Congregational ministers from New Jersey, purchased nineteen thousand acres of land, which purchase was located on the Homochitto River in what is now Adams county. It is stated that these men were the first Protestant ministers ever seen on the soil of Mississippi.

This story connects itself with the Baptist history of this State in that this settlement opened up this newly acquired territory from France by the English for settlement. These Swayze brothers began to colonize their claim and among those who soon came were the people from South Carolina mentioned in preceding paragraphs in this paper. It was, therefore, within, or near, the lands bought by the Swayze brothers that Curtis and his followers settled.

When the American colonies revolted against England and the Revolutionary War began, Spain seized all the land along the Mississippi from New Orleans up to and including the Natchez country (1779). Thus when our emigrant party came in 1780, this territory was under the rule of Spain. This country had a State church, the Catholic, and was unfriendly to all Protestant forms of worship. We will see later how that these early Baptists were persecuted by the Spaniards because of their faith.

It is stated that the Curtises, Stampleys, Jonses, members of the party that came to Mississippi as stated, were very active in the Revolutionary War against the English, under General Francis Marion, the "Swamp Fox"; and because of their loyalty to the American Cause the Tories, English sympathizers who were numerous in South Carolina, made it very uncomfortable for these people. So that in 1780 they decided to go to the new land to make their homes. So thus because of loyalty to a great cause that we

all love, Baptists became among the first to locate in our good State.

No war has ever been fought for American freedom and rights that the Baptists have not done their part in the success of it, from the Revolution on down to the recent World War. They are a people of peace, but when duty calls they never shirk or dodge.

Notes and Comments

The best sermon is that which has the most of Christ in it.

Live as if Christ died yesterday, rose this morning, and is coming back tomorrow.

God provides for every little bird but he does not throw it in the nest.

Church membership is not an elevator into heaven.

Begin the day with God and God will maintain His Kingdom in your heart.

The smile is a universal language. Sin is not a surface freckle; it is poison in the blood.

"Grandly begin, though thou hast time
For but a line, be that sublime,
Not failure, but low aim, is crime."

Rev. S. J. Rhodes was able to come over to Coffeeville last week a few hours. It is sincerely hoped that this good preacher will soon be at work again.

The Coffeeville Baptist Church recently elected three young men to be deacons: Brethren Sellers Denley, S. D. McRee and C. M. Taylor. They are three fine young men, and will be ordained shortly.

The Yalobusha-Tallahatchie W.M.U. School of Instructions will meet at Oakland January 19th. The fifth Sunday meeting is billed to meet there the fifth Sunday in January also. This good church is getting many good things this month.

The Coffeeville W.M.S. is studying the book, *Serving The Neighborhood*, as one of the personal service books. Mrs. R. J. Criss is Personal Service Leader. Mrs. G. C. Cost is Mission Study Leader this year, and Mrs. W. J. Gore is the new president. Scuna Valley W.M.S. is studying Stewardship Vitalized.

BR

949 CHURCHES MAKING NO CONTRIBUTION TO BUDGET OR DESIGNATED OBJECTS DURING DECEMBER, 1931

—o—

Alcorn County

Antioch	Bethlehem
Brush Creek	Cane Creek
Fairhaven	Glendale
Jacinto	Kossuth
Kemps Chapel	Lone Oak
Love Joy	Liberty Hill
Mays Creek	Rienzi
Shiloh	Tuscumbia
Union	

Benton County

Lonoke	Hickory Flat
Ashland	Hamilton
Pine Grove	Curtis Creek
Flat Rock	New Hope
Bluff Springs	Canaan

Bolivar County

Beulah	Morrison Chapel
Merigold	

Calhoun County

Antioch	Banner
Bentley	Bethany
College Hill	Conecord
Derma	Drivers Flat
Lantrip	Macedonia
Meridian	Midway
Mt. Moriah	New Providence

Parker	Pilgrims Rest
Poplar Springs	Providence
Rocky Mount	Sarepta
Shiloh	Spring Creek
Turkey Creek	Vardaman
Duncan Hill	

Carroll County

Calvary	Carrollton
Centreville	Coila
Harmony	Hickory Grove
Liberty	Mt. Pisgah
McCarley	New Bethel
New Jerusalem	New Salem
New Shiloh	Poplar Springs
Vaiden	

Chickasaw County

Amity	Arbor Grove
Bethel	Buena Vista
Egypt	Mt. Olive
Parkersburg	Pleasant Grove
Providence	Pleasant Ridge
Shiloh	Van Vleet
Woodland	

Choctaw County

Bethany	Beulah
Bluff Springs	Chester
Clear Springs	Concord
Crape Creek	Ebenezer
Fellowship	Fentress
French Camp	McCurtais Creek
Mt. Moriah	Mt. Pisgah
New Haven	New Zion
Providence	Spring Hill
Wood Springs	

Clay County

Antioch	Cedar Bluff
Old Montpelier	New Montpelier
West Point	

West end

West Point 1st

Clarke County

DeSoto	Falling Creek
Hepzibah	Knights Valley
Montrose	Mt. Zion
Northup Chapel	Phalti
Pine Hill	Pleasant Grove
Souenlovie	Stonewall
Union	

Coldwater Association

Center Hill	Grays Creek
Horn Lake	Macedonia
Trinity	Oak Grove

Columbus Association

Bethel	Border Springs
E. Columbus	Kolola Springs
Long Branch	Mt. Zion
New Salem	Pleasant Hill

Copiah County

Carpenter	Galilee
Gatesville	Hopewell
New Providence	Pearl Valley
Pine Bluff	Poplar Springs
Rocky Hill	Rockport
Sardis	Shady Grove
Smyrna	Sylvarena

Covington County

Calhoun	Cold Springs
Lebanon	Mt. Horeb
New Hope	Rock Hill
Salem	Sandford
Union Jr.	Union Sr.
Williamsburg	Willow Grove

Deer Creek Association

Catchings	Four Mile
Isola	Straight Bayou

Franklin County

Concord	Damascus
Eddiceton	Lucien
McCall Creek	Morgans Fork
Mt. Zion	New Hope
New Salem	O'Zion
Pleasant Valley	Providence
Ramah	Sarepta
Siloam	Spring Hill
Stanton	Union

George County

Avera	Cedar Grove
County Line	Fellowship
Derma	Leaf
Lantrip	Indian Hill
Meridian	Midway
Mt. Moriah	New Providence

Greene County

Avera	Cedar Grove
County Line	Fellowship
Derma	Leaf
Lantrip	Indian Hill
Meridian	Midway
Mt. Moriah	New Providence

George County

Avera	Cedar Grove
County Line	Fellowship
Derma	Leaf
Lantrip	Indian Hill
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Mt. Vernon	Pleasant Ridge
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Fairview	Kirkville
Liberty Grove	Mt. Moriah
Mt. Pisgah	New Home
Providence	Salem
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Fountainbleau	Iowana
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Ocean Springs	Red Creek Union
Vancleave	Wade
	Jasper County
Antioch	Bethel
Decedar	Bushau
Eden	Enon
Fellowship	Louin
Lake Como	Montrose
Union Seminary	Ebenezer
Corinth	
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Antioch	Bethany
Dublin	Ebenezer
Hathorn	Oak Grove
Phalti	Prentiss
Society Hill	Victory
	Jones County
Laurel 1st	Indian Springs
Centreville	Soso
Harmony	Fairfield
Lowrey Creek	Laurel Wausau
Mt. Oral	Moselle

(Continued on Page 12)

The Sunday School Department

SUNDAY SCHOOL LESSON FOR JANUARY 24, 1932

(By L. D. Posey, Jena, La.)

Subject: Jesus and the Samaritan Woman.

Golden Text: Christ Jesus came into the world to save sinners. I Tim. 1:15.

Scripture for Study: John 4:9-26; for supplemental study, John 4:1-42; Mark 2:13-17.

Time: Most likely December 27, or January 28 A.D., about eight months after Jesus began his public ministry. We should remember that only a few Bible dates can be given with regard to many year dates. But few Bible dates are subjects of inspiration; therefore, the Bible is not invalidated because we do not know exact dates.

Between the lesson for last Sunday and the one for this date, Jesus and his disciples went into the country district of Judea, near where John the Baptist was preaching and baptizing. When efforts were made to arouse jealousy in John's heart because of the success of Jesus, John again bore noble testimony to Jesus. Read John 3:22-36. Just after that, Jesus and his disciples departed for Galilee, and went through Samaria, which was the most direct route, though not often used by the Jews because of their hatred of the Samaritans.

The real date of the background of this lesson, is the death of Solomon, the division of Palestine into two parts, afterwards known as Israel and Judah. We sometimes speak of it as the ten tribes of Israel and the two tribes of Judah; also, as northern and southern Palestine. The two tribes held to the house of David, while the ten tribes followed a wicked and ambitious usurper named Jeroboam.

Briefly stated, aside from personalities, the root of the division was oppression by the government without promise of relief by Rehoboam, Solomon's son and successor. But to follow Jeroboam was to forsake the temple, God's house, and the worship of the true God in his appointed ways. Idolatry followed, as is always the case, when God's house and his ways are forsaken. Sin brought the downfall of the ten tribes which had built the city of Samaria for their capitol. The fall of the city and government was effected early in the reign of Sargon II, king of Assyria, in the year 722, or 721 B.C. The best of the Jews were carried into captivity, and their identity as the ten tribes has been lost. Heathen captives from various countries were placed in Palestine side by side with the poorer Jews that were left in the country. From the inter-marriage of the Jews with their heathen neighbors, came up a mongrel race disowned and hated by the pure blood Jews, and known in Biblical writings as Samaritans. These people held the first five books of the Bible, but rejected all others, much of inspired prophecy having been given after the division at the death of Solomon. But from

the writings of Moses, they expected the Messiah. Right here the "Higher Critics" get a "solar plexus" blow. They claim that the Pentateuch was compiled long after the death of Moses. But being held as they were by the Samaritans, shows that they were in their present form long before the date assigned by the critics.

The fact that the Samaritans, from the writings of Moses, expected the Messiah, opened the way for Jesus to lead the Samaritan woman to the truth about himself.

Before passing, let us get some practical lessons from the foregoing facts. First, the oppression of the poor by the rich in the form of high taxes, and enforced servitude through poverty, with profligacy among the officials of a nation, always brings national disaster. Wealth and strong drink among the official classes, and poverty and oppression among the laboring classes always ends in licentiousness. That disrupts the marital relations, destroys the homes, the bedrocks of civilization, and collapse follows. That is the reason our government is in such danger now. Only fifty years before the fall of Samaria, Israel was in the zenith of her glory; and the prophecies of Isaiah sounded like the rantings of a madman. Our only hope is in repentance. But to Israel, and afterwards to Judah, the point was reached when even repentance would not avail. Another decade of downgrade like the last, and America cannot retrieve herself.

As the self-will of Eve is written in every tear-drop, and the scream of every lost soul as it takes its final plunge into hell is but the vibration of her disobedience to God; so that poor fallen Samaritan woman stood before Jesus the victim of the sins of others. With no earthly hope before her, she had gone all the way in search of human solace for her woe, of course only to fail. Sin never satisfies the human soul any more than one drink of water forever satisfies thirst. But through her faith in Jesus that day, she drank at the fountain of eternal life, which became in her a fountain springing up and flowing out to others. Such is the grace of God to sinners through Jesus Christ. She stood there not only a victim of other people's sins, but also the embodiment of lost opportunity. Well did Kipling say,

"We are done with Hope and Honor,
we are lost to Love and Truth;
We are slipping down the ladder
rung by rung;

And the measure of our torment is
the measure of our youth;
God help us, for we knew the worst
too young."

The tragedy of American youth today is that the average age of confirmed criminals of both sexes, is only seventeen years.

Another lesson that we may learn here is, that deep down in this woman's soul was a longing for something better. It only needed a spark, so to speak, from the altar of God, to kindle it to a flaming fire. Herein lies our opportunities as Christians.

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But, like the Jews' hatred of the Samaritans, we look upon certain classes and races, as beneath our notice, and the rich harvest fields go to waste, while we piddle around among the bare rocks of Pharisaical self-righteousness. We build our quarter and half-million dollar church houses, the walls of which are like adamant between us and our most fruitful fields of evangelism.

But perhaps the most touching and important truth in this lesson is the compassion of our God and his Christ. God so loved that he gave his Son to save such as she; and Jesus so loved that "He came into the world to save sinners" such as she. Yea, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Mat. 12:20. As the rays of the sun go into the cesspool, and purify without becoming defiled, so the Spirit of Christ goes into the foulest soul cleanses and saves.

It was to this woman that Christ first declared himself to be the Messiah. The lesson is: To the vilest sinner with open heart, Jesus is ready to declare his greatest secret and power.

Finally, we get, in this lesson, the power of a saved life as well as the instantaneous work of grace. When she believed, she trusted; when she trusted, she was saved; when she was saved she was cleansed; when she was cleansed, she was given power; when given power, she went forth using it for him who had saved her.

After the feeding of the multitudes, Jesus said, "Gather up the fragments that nothing be wasted." This woman's life was nothing but a fragment, but Jesus saved it, and it was turned to his glory. How

about your life and mine? Are they fragments? Then if saved, let us turn them to God's glory this year as never before.

—BR—
PERRY COUNTY

It was my privilege to be with Brother T. W. Hembree yesterday, and preach for him at Arlington, a small church near Beaumont in Perry county. We had fine crowds, good attention. Nearly all of the membership have signed the pledge cards and all are loyally standing with their pastor in his noble undertakings.

They have a fine crowd of young people who are interested in the Lord's work. It was my privilege to lead them in a 10-day singing school, and no better singing from an untrained class I have ever seen. They have their song leader and meet regular in their song service. Brother Hembree is doing some fine work in the community and the folks are very responsive and eager to be led. They have a fine Sunday school and are doing some good work in teaching the Gospel. May the Lord richly bless the work of our preachers and leaders.

—Luther K. Turner.

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of 
It is a Reliable, General Invigorating Tonic.

How Good Doctors Treat Bad Colds

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory

results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish, no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

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Continued from page 6

deepest interest of enlisting them to become members of our church. After I had been received, and the lady of the house had come down to permit me an interview, and I had introduced the subject as tactfully and interestingly as I could, a look came over her face that I shall never forget, and she asked me this question: "Were you ever in the Temple of Philadelphia?" I said, "Yes, I have met Dr. Conwell, and have also visited your great church." Here her emotions overcame her and tears were streaming down her face as she said, "I was born in Philadelphia, and one of my earliest memories of that church, as a little child, was to have Dr. Conwell take me by the hand and lead me back where the children were. When I was large enough to join the church it was he who received me, and then led me down into that beautiful baptistry, and buried me with Christ in baptism. Later he met us at the altar and spoke the words that made us one. O, sir, I have been called to give up everything—my girlhood home, my people, everything except my husband and children, and now I am even asked to give up my church. I wish, sir, you could know my pastor and my church, and what they mean to me." Thus she went on in a rhapsody of appreciation of what her church had meant to her, and what her wonderful pastor was to her. I dropped the subject as cautiously as possible, and being tremendously stirred by what she had said, soon ended the visit and started back toward my own church. As I walked down the street, the great desire came over me that, at least, to some degree, I should like to have a church that my people loved as she loved her church. I should like to be able to interpret the great things of life in such away that people would weep as conditions forced them to turn away from my leadership and the life of my church. I went back to my little study and closed the door, and there asked God to take what I had to offer, with all of its limits and smallness, and help me to interpret to my flock the Shepherd heart and the Shepherd care and the Master's message. I hardly had the courage to ask her to join my church, feeling that she would feel so keenly the loss of such a church. All I had to offer her was the desire to be just that type of pastor, if I could, and lead our church to be that type of church, so far as possible. She later became a member of our church, and was one of our finest workers, for she had been trained into that ideal and into that ambition.

STIFF and SORE?

Rub your muscles and joints vigorously with Tichenor's Antiseptic.

Its soothing oils penetrate and relieve soreness. Kills germs in cuts, wounds and bruises. . . .

Eases pain. Aids healing. Has helped people of Mississippi for more than half a century. Ask nearest dealer.

TICHENOR'S ANTISEPTIC
The Powerful Germicide
SAME FORMULA FOR 67 YEARS

No pastor is worthy of being the leader of a church in this city who does not have a Christian interest in every other church, especially those of his own denomination. There is not a mission point that is so minor or insignificant that is not of sufficient importance of demand and enlist from me my deepest interest and sincerest prayers for its progress.

I am sorry I do not know the churches and the fields of every one of my brethren in this Conference. If I am spared to labor here sufficiently long, I expect to know and visit them. I do not feel that I shall be a worthy co-pastor with you in this City, if all my interest in Kingdom progress is centered around the First Baptist Church. My own position cannot be secure until yours is correspondingly secure; my own usefulness can be fully realized if you are crippled in yours.

Society expects that the pastor shall be a fair, sympathetic brother with his brother pastors. If ever a Christian minister is tempted to "strike his brother beneath the belt" it would be well for him to pause and remember that the effect of that is reflex as well as direct. No man ever criticised his brother preacher who did not experience a similar judgment at the hands of the public. It may not be spoken as his criticism is spoken, but it is reserved in the calm judgment of those who listen.

We shall not be strong as a group that works for the development of the Kingdom of Christ unless we are mutually responsive to the necessities of each other. I must trust my brethren to be my friends in order to be happy. I do not have time to watch Baptist pastors. I prefer to trust them. I prefer to feel that my interest and the interest of my church is the same in their hands; that my reputation is safe on their lips; that they are not seeing an opportunity to criticize me, but they are seeking an opportunity to strengthen me. I really would like my brethren to trust me to that extent.

As I visit here and there in Memphis, it has been my joy to hear the people refer to my associates and to hear them register their appreciation. I share with the people their esteem of you, and I share with you, my brethren, your appreciation of the love and trust and the support of your people.

The pastor's attitude to his brethren and community is but the spiritual unfolding of himself. By our words and our acts we continually release to the World our spiritual impulses and attitude of friendship. Society will never be impressed with assurance and fact of religion until it is exemplified and borne forth heroically and victoriously by Christian pastors.

If there is war and bickerings and divisions among us, we are thereby crippled, and we will ultimately be disabled by such an influence or condition. The serious mind will not accord us the privilege of preaching one thing to them and practicing another thing among ourselves. What they really do is to doubt the whole business, and mark us off their book of memory so far as they are concerned, while our Cause goes on to suffer.

We are like an army, and every

one of us is leading a division, and the Great Captain of our host expects that this large number of divisions shall make one conquering army.

Finally, my brethren, we need to maintain this relationship of "The Spiritual Interpreter" not only to those outside, but to each other. We have to be pastors of each other. The pastor is the one social unit that gives, gives, gives of himself ever by day and night, in the hours of illness, in the presence of joy, in the scene of loss, in distress and confusion—whatever society needs, there is a pastor called to serve. To be sure, he has his own devotional life, but I submit that every pastor needs some understanding, loving brother against whom he can lean and trust for spiritual support.

Would it not be the happiest brotherhood in the world if we had a definite understanding that we were each that much to each other? When we know each other thus, and our lines cross in our visits to the people, your people will be none the worse for my visit, if I should happen to meet them, nor would mine be any less earnest for having a visit with you. Perhaps they might come with renewed zeal and a greater spirit if you said an encouraging word to them about the great task that is on our hands and hearts. Would you not feel a degree of security if you knew that if by any chance one of your members had been included in my pastoral visits, and that some brotherly word had been spoken to make that member a truer supporter of the pastor's leadership? In our confusion, as all of us have, and in our distress, as all of us meet it, would we not feel secure to know that every man of us is tied in a bond of common fellowship, of joyous brotherhood? If in our daily devotions we are able to say some word to our Great Father on behalf of each other, it will add zeal and spiritual strength to our day, and we will not feel as if we are marching alone, but that we are as comrades in a common Cause, having touched hearts, at least, around the Mercy Seat.

—BR—

"I have written a poem on the sea," said the poet.

"Indeed!" said the editor, not looking up from his work "I'm going down on Saturday, and I'll take a look at it."—Ex.

—O—

"Did you fall?" said a man rushing to the rescue of a woman who slipped on the icy pavement one morning last winter.

"Oh, no," she said, "I just sat down to see if I could find any four-leaf clovers."

—O—

"Mummy, is it lunch time yet?"

"No, darling not for another hour."

"Well, then, my tummy must be fast."—London Times.

GRAY'S OINTMENT
Nothing Better for Boils and Sores
25c at Your Druggist

RECEIPTS FOR DECEMBER, 1931

—O—
180 Churches Contributed to Cooperative Work; 357 Made Designated Offerings
—O—

Church	Budget	Specials
Alcorn County		
Corinth 1st	.....	\$ 67.82
Corinth Tate St.	.....	3.00
Hinkle Creek	.....	5.00
Tishomingo Chapel	.....	5.90
West Corinth	.....	12.00
	.....	93.72
Benton County		
Pleasant Hill	\$ 5.00	.....
	.....	5.00
Bolivar County		
Boyle	7.00	17.42
Cleveland	—	59.00
Duncan	11.70	25.00
Gunnison	10.00	1.00
Pace	5.00	4.80
Rosedale	60.21	88.14
Shelby	—	18.37
Walker Hanks Mem.	.....	55.43
	93.91	269.16
Calhoun County		
Bethel	18.08	.....
Bruce	—	2.00
Calhoun City	.....	24.00
Gaston Springs	.....	1.00
Mt. Tabor	2.00	.....
New Liberty	—	.75
Old Town	.....	5.25
Pittsboro	.....	7.50
	20.08	40.50
Carroll County		
North Carrollton	.....	3.25
	.....	3.25
Chickasaw County		
Houlka	.....	8.00
Houston	.....	69.99
Okolona	14.15	8.65
	14.15	86.64
Choctaw County		
Ackerman	—	55.00
Blythe Creek	12.50	.....
Weir	5.74	.....
	18.24	55.00

Continued on page 14

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi

The Children's Circle

Mrs. P. I. Lipsey

Dark-Eyed Lad

When the dark-eyed lad, Columbus,
Saw the white sails dip and gleam,
Slanting, swaying down the harbor,
In his heart he dreamed a dream.

"I will some day be a sailor!
I will have a ship!" he cried
"I will sail and sail the ocean
Till I reach the other side."

So he dreamed and so he waited,
And the dream came true, we know
Now we name his name with singing,
Dark-eyed lad of long ago!

—Nancy Byrd Turner.

—o—

My Dear Children:

Here is a little poem I found, I
think in Home and Foreign Fields,
and I believe it will do us all good.

For the New Year

"Let's gather up the Christmas things
And put them all away;
Let's find a place for every gift,
As all young housewives may,
But—Keep out the Christmas Joy
And Use it Every Day!"

"Let's gather up the books and dolls;
The proper time is here
To find a place for everything!
But—Let us Keep the Cheer
And Christmas Laughter out, to use
Each Day this coming Year!"

—Missionary Monthly.

Somehow, with grown folks, there
is a "let-down" feeling, right after
Christmas, something is over and
gone that we have been thinking of
for some time and getting ready for.
I don't know whether children are
the same way, but don't be! Keep
out the Christmas Joy and Christ-
mas Cheer and Laughter, and use it
Every Day! And that makes me
think of a bit of suggestion that has
been in my mind for awhile. In my
Children's Page Box is a pretty
Christmas card that came from Ernest
Clark, at Star, more than a year
ago, and there have been letters, one
anyhow, that I recall, from him this
year. But there was no Christmas
card or letter from him this Christ-
mas, and I am afraid he is not feel-
ing as well as usual. How many of
you could—and would—write him a
little note, or a pretty card, or send
him a tiny present that you could
spare from what you got? That
would be one way of using some of
the Christmas Joy we brought over
with us, wouldn't it? I wish some
of you, as many as can, would try
this.

Not so many letters this week, but
those we have are mighty good!

The idea came to me this morning
that we would publish on our Page
each week, as we have a Bible Story
Study each week, the first story that
comes to me that week, just one of
each Bible Story Study. So here is
Lura Clark's, on The Birth of Jesus,
and next week, I will put in one on
The Infant Jesus Taken to the Temple.
That is, if I have one. Do you like
our new plan for Bible Study?
Then write and send a story. Very
few have come, but I suppose you
have been busy getting back into
school work.

Orphanage fund and B.B.I. work
are doing very well. You won't for-
get about them, I'm sure. You know,
the children at the Orphanage have
to eat three times every day, like
you do, and the B.B.I. folks have to
pay their board.

Much love from, Mrs. Lipspey.

—o—

Bible Story Contest

3. Jan. 21st. The Visit of the Wise

Men. Matt. 2:1-8

Of the Wise Men, or Magi, who
came from the East to do honor to
the new-born King of the Jews, we
know very little certainly. An old
tradition, which is just some saying
handed down from father to son, says

that they were all kings, and at a
later time, the names Melchior, Kas-
par and Balthazer were given them.
We do not even know how many
there were, some authors thinking
as many as twelve, others three,
since there were three kinds of gifts.
They were probably priest-scholars
of much deep knowledge, coming per-
haps from Chaldea, perhaps from
Arabia. As to their gifts, they gave
Him gold, it may be because that
was fitted to a king, the Myrrh was
an emblem of His Manhood, and
might be used when He was burned:
the incense was offered to Him as a
God.

Write the story as you find it in
the Bible.

—o—

**Bible Story No. 1. By Lura Clark,
Crystal Springs: Birth of Jesus**

Once in the town of Bethlehem a
baby was born, a baby who came to
save us from our sins. Jesus was
the baby's name. He had a manger
for his bed and hay for the mattress.
He had no pillow.

But there were some shepherds in
a field tending sheep. They were
asleep; when they awakened by a
great swelling chorus. Some angels
were singing in the clouds above.
They were singing, "Peace on earth
good will toward men." Then a
bright star appeared in the east,
which led them to the baby Jesus.

—o—

Montrose, January 9, 1932.
Dear Mrs. Lipsey:

You will find enclosed two (2) dol-
lars, for which you can use for your
B.B.I. offering.

A reader of The Record. Yours
truly, (Miss) Eunice James.

This fine gift gives us a long step
forward, Miss Eunice, on this month's
B.B.I. fund. It makes me feel mighty
good to get it. Thank you, so much.

—o—

Pontotoc, January 5, 1932.
Dear Mrs. Lipsey:

We are not getting The Baptist
Record now, but we are sending the
orphans \$3.00. Hope all are alright.
Well, it has been a long time since
we wrote to you. Yours sincerely,

Martha Jean Davis
Charles Junior Davis
and Sadie Lee Davis.

This is a very generous gift, chil-
dren, in these hard times. I thank
you for it very much, and it will be
of great use to our orphan children.
But I'm sorry about The Baptist
Record. Come again soon.

—o—

Crystal Springs, January 12, 1932.

Dear Mrs. Lipsey:

I am sending \$1.00 for the
orphans and the B.B.I. Love,
Lura Clark.

Thank you, Lura. We are so glad
to get this. I'm putting your Bible
Story in the Paper this week.

—o—

Chester, January 13, 1932.
Dear Mrs. Lipsey and Children:

It has been some time since I last
wrote, though I have been reading
the Circle all the while. I am going
to school at Chester, and am in the
eighth grade. I sure do enjoy going
to school. I am sending a small sum
for the orphans. Hope they are all
getting along fine and had a happy
Christmas. I am sending the Bible
Story for January fourteenth. I am
twelve years and eight months old.

An old member,

(Miss) Jimmie Weatherall.
I'm so glad to have the Bible Story
and the money, too, Jimmie. And
we're so much obliged that you put
in the "Miss," too, because it sounded
like you were a boy, and now we
know.

—o—

Lemon, January 7, 1932.

Dear Mrs. Lipsey:

May I join your Circle? I enjoy

reading the Children's Page very
much. I am eleven years old and
in the eighth grade. I go to S. S., B.
Y.P.U., and prayer meeting. The
death angels came into our home this
week and took our dear beloved
grandfather (Mr. J. W. Glaze). He
had been living with us for eight
years; I have only one grandfather
left now, who is Rev. D. W. Moulder.
Hoping to be a member of your Cir-
cle, Myra Moulder.

You and your family have had a
sad loss, dear child. We send our
sympathy and regret. We did not
know him, but we know Rev. D. W.
Moulder. We are pleased to re-
ceive you as a member of our Circle.

—BR—

Continued from page 9

Sharon Pleasant Home

Shelton Ottett

Bethlehem Beulah

Fellowship Mt. Olive

Pleasant Ridge County Line

New Hope Tuckers Crossing

Mars Hill Pine View

Kemper County

Antioch Bay Springs

Bluff Springs Black Water

Center Ridge Corinth

Philadelphia Salem

Stonewall Union Hill

Union

Kosciusko Association

Bear Creek Berea

Beulah Bowlin

Carson Ridge Center

County Line Doty Springs

Ebenezer Edgefield

Harmony Hurricane

Jerusalem Kosciusko 2nd

McCool New Salem

New Hope North Union

Pleasant Ridge Pilgrims Rest

Samaria Sand Hill

Unity Yockanokany

Zama Williamsville

Springdale

Lafayette County

Bay Springs Bethel

Bluff Springs Dillard

Harmony New Elbethel

New Hope New Prospect

Philadelphia Shiloh

Taylor Tula

Lauderdale County

Arkadelphia Bethany

Collinsville Concord

Daleville Fellowship

Hebron Hickory Grove

Long Creek Macedonia

Meridian 8th Meridian 15th

Mt. Gilead Mt. Horeb

Mt. Olive Mt. Vernon

New Hope Pine Grove

Salem Toomsula

Lawrence County

Antioch Bethel

Bismarck Carmel

Crooked Creek Jayess

New Hope New Zion

Oma Silver Creek

Shiloh

Leake County

Cedar Grove Centerhill

Corinth Freeny

Madden Mars Hill

Mt. Carmel New Hope

Pleasant Hill Renfroe

Rocky Point Salem

Springfield Walnut Grove

Lebanon Association

Bond Calvary

Carterville Corinth

Eastabochie Greens Creek

Good Hope Hattiesburg Immanuel

Macedonia Lumberton

McLaurin Military

Petal Harvey Pearce Creek

Purvis Providence

Red Hill Richburg

Camp Tatum Zion Hill

SOOTHE YOUR EYES with Dickey's Old Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c.
DICKEY DRUG CO., BRISTOL, VA.

Lee County

Auburn Belden
Birmingham Bissell
Brewer Camp Creek
Centerhill Guntown
Macedonia New Hope
New Macedonia Plantersville
Pleasant Hill Pleasant Valley
Pontocula Shannon
Tupelo 2nd Uclatubba
Mooresville Limestone

Leflore County

Antioch Bucatunna
Center Grove Center Ridge
Coyett Elam
Liberty New Bethel
Hurricane Pleasant Grove
Pleasant Hill Rolling Fork

Lincoln County

Bethel Big Springs
Calvary Clear Branch
Friendship Gum Grove
Heucks Retreat Little Bahala
Macedonia Mission Hill
Montgomery Mt. Moriah
Mt. Pleasant Mt. Zion
New Site Pearl Haven
Philadelphia Pleasant Grove
Pleasant Hill Shady Grove
Topisaw Union

Madison County

Camden Farmhaven
Good Hope Lone Pine
Antioch Cedar Grove
Clear Creek E. Columbia
Edna Foxworth

Marion County

Cedar Creek Hub
E. Columbia Improve
Foxworth New Hope
Hickory Pinebur
Kokomo Shiloh
Oloh Greenville

Marshall County

Alexandria Carey Chapel
Chewalla Clear Creek
Coldwater Cornersville
Mt. Moriah New Harmony
Philadelphia Pleasant Grove
Salem Spring Hill

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

ECHOS FROM THE CONFERENCE

January 12-14 marked a period in B.Y.P.U. history that will be well remembered by everyone who was privileged to attend the second Southwide B.Y.P.U. Conference. The program ran at high tide all the way through. The enrollment was more than three thousand, and leaders were well pleased with the results as a whole. Many expressions of appreciation have been heard on every hand a few of which we quote: "The Conference has made me feel more than ever the wonderful power of God and has challenged me to a more loyal service to Him. I shall go back to my Intermediates a better leader because of the information and inspiration which I have received." "I never knew before what B.Y.P.U. really meant. I think now that I can appreciate more fully the benefits of a B.Y.P.U. training."

"Let's stay here another week, I hate to leave this mountain-top." "I came here a discouraged director. I go home believing that there is a new day for our church." "My only regret is that all of the members of my B.Y.P.U. could not be in the Conference." "I go back to my young people with new zeal, new ideals, new ideas, new ambitions and new determination. They must see it as I do." "With His Spirit we shall transform our church into one that knows no defeat." And on and on we could quote, but these will give you some idea of the impressions received at the Conference. The presence of the Lord was felt, and His presence always assures a high tide meeting.

SOUTH McCOMB B.A.U. AWARD BIBLE READERS' CERTIFICATES

Mr. W. R. Sharpling, Secretary of the Myrry Wilson B.A.U. of South McComb reports the work of their Union and among other fine things accomplished is a number of the members who are keeping up the Daily Bible Readings. Two have kept them up for two years and so have been awarded the certificate, these are Mrs. Ed Carlisle and Mr. R. S. Cook. Six members were 100% for the entire quarter just closing and on the whole, the Union is doing splendid work.

VICKSBURG CALLS MISSISSIPPI BAPTIST YOUNG PEOPLE

March 22-24 mark the days of our State S. S. and B.Y.P.U. Convention. Vicksburg marks the place, a good program in the making will mark the spirit of the meeting and your attendance will, in a measure at least, mark the success of it. Remember, it has been two years since you have been called to the State S. S. and B.Y.P.U. Convention, and many things have come to mark our progress in methods in that time. Be making your plans to attend and come in the spirit of prayer.

LEADERSHIP CHATS

As each year begins, one who feels his place in the Master's worship

with a sense of privilege aspires to more effectively serve, to constantly grow, and to make his ministry of leading a more spiritual service. This can come only as we learn to pray by praying, as we learn to feast on His presence, and rejoice in His companionship.

"Satan may be able to build a wall to hinder our outlook, but he can never build a roof over our up-look" —and as we look up our outlook changes, too.

As we pray we can go to the only place of real comfort, help, guidance, uplift and refreshment that never fails us. The time Abraham Lincoln said that he was driven to his knees "by the overwhelming conviction that" he "had nowhere else to go".—Nor have we.

Approaching Infinity, one should do so with the deepest sincerity of his soul. The Buddhists, on the banks of the Ganges as Benares, believe that they will be heard for their much speaking. Sometimes for days they will pray so absorbedly that they do not even see the passerby—but they pray fruitlessly and foolishly in their ignorance. How that same intentness and intenseness should mark us as we pray to the true and living God.

The hearts of the world leap into action as they touch a praying sincerity. The sub-treasury building in Wall Street, in New York, carries a bronze tablet of George Washington kneeling in prayer at Valley Forge. How many people turn away from there resolved to do likewise no one will ever know—but there is no more widely viewed sight in greater New York than the Father of Our Country earnestly at prayer.

Earnestness and sincerity must bring about an expectation that God will bring about change, right wrongs, bring transformation. The year 1932 carries the theme "Be ye transformed," and how thoroughly that should be inculcated into our work. God can and will transform our work, our B.Y.P.U.'s, ourselves—all—if we ask, seek, knock. The prayers of a washerwoman mother for John Newton, a wayward sailor son, not only brought him to the feet of Jesus, but made a preacher out of him—and more than a million souls can be traced to this sailor-preacher and his mother's prayers.

Our prayers should not only change this as they are, but should enlarge our accomplishments. Too often contentment with things well done keep us from the best of which we are capable.

"From compromise and things half done,

Keep me, with stern and stubborn pride,

But when at last the fight is won, God, keep me still unsatisfied" . . . prayed Louis Untermeyer—and thus need we.

Ending, even as beginning, our petitions should ever bring the realization that "God is the giver of every good and perfect gift"—and

that the art of being appreciative is a religious as well as a social grace. Since nothing is too large or small to be prayed about, then nothing is too small or great to be thankful about. Thankful hearts make us fit recipients of greater blessings. "Bless Jehovah, O, my soul, and all that is within me. Bless His holy name."

—
Intermediate Leaders: Has your Union began on the Stewardship Essay papers yet? The papers must be in by March 1. Write in for any information.

RANKIN COUNTY SELECTS

OFFICERS FOR 1932

At a recent meeting of the Rankin County Associational B. Y. P. U. held with the Pearson Baptist Church the Association rendered an interesting program which was enjoyed by all present. A large representation from the various unions was present at this meeting, there being only standing room for many of the members present. After the program was presented the association held a business session at which time the officers for the year were elected.

Earl Clark, who has served efficiently as president of the Association since its organization, was re-elected to this important position. Those elected to assist Mr. Clark are: Grady Ward, Pelahatchie, vice-president; Jimmie Taylor, Briar Hill, secretary-treasurer; Miss Katherine Casey, Pearson, and Mrs. A. D. Taylor, Briar Hill, group leaders; Miss Ruby May Taylor, Star, Junior-Intermediate Leader; and Clifton R. Tate, reporter.

Mr. Clark has announced many features for the coming year and will lead the association in a great year's work. Every officer has promised to help in every way to reach the Standard during the coming year.

Clifton R. Tate, Reporter.

(Continued from Page 12)

Hope	Hopewell
Macedonia	Mt. Zion
Neshoba County	
Bethsaida	Bluff Springs
Coldwater	County Line
Deemer	Dixon
Ebenezer	Hope
Linwood	Longino
McDonald	Mt. Nelson
Mt. Sinai	New Blackjack
New Hope	Pearl Valley
Pleasant Dale	Providence
Shiloh	West Philadelphia

Newton County

Center Ridge	Good Hope
Lawrence	Mt. Vernon
Mt. Pleasant	Oakland
Rock Branch	Stratton
Beulah	

Noxubee County

Elam	Little Bethel
New Bethel	

Oktibbeha County

Adaton	Bethesda
Center Grove	Long Branch
Longview	New Hope
Salem	Starkville
Sturgis	Wake Forest
Morgan Chapel	

Panola County

Good Hope	Hebron
Liberty Hill	McIvor
Pilgrims Rest	Pope
Shady Grove	Tocowa
White Oak Grove	

Pearl River County

Bethel	Derby
Fords Creek	Harmony
Henley Field	Juniper Grove
New Palestine	Olive
Poplarville	Pine Grove
Rowlands	Spring Hill
Steep Hollow	Union
White Sand	Zion Hill

Perry County

Arlington	Calvary
Good Hope	Indian Springs
Oak Grove	Prospect
Runnelstown	Red Hill
Seminary	Union

Pike County

Balachitto	Bluff Springs
Bogue Chitto	Fernwood
Friendship	Johnston Station
McComb 1st	Progress
Tangipahoa	Thompson
Union	

Pontotoc County

Algoma	Carey Springs
Center Hill	Buchanan
Immanuel	Endville
Friendship	Furrs
Hebron	Hopewell
Liberty	Locust Hill
Longview	New Hope
New Prospect	Oak Hill
Piney Grove	Pontotoc
Randolph	Toxish
Wallfield	Turnpike
Shady Grove	

Prentiss County

Caver	E. Prentiss
Frankstown	
Magnolia	Gaston
Mt. Olive	Mt. Zion
Oak Hill	Osborne Creek
Pleasant Grove	Thrasher

(Continued on Page 16)



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Thursday
Shuqualak
Vernon

Thursday, January 21, 1932

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15

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M. S. C. W.

Have you got a B. Y. P. U. in your college? Well, we have one, and it's a dandy. Clara Brashears, Gunnison, is the director, and Vivian Duffee, Gulfport, is assistant director. The enrollment of the entire B. Y. P. U. is 79, and this number is divided into three unions namely, the Irene Ward Union with Josephine Craine, Gholson, president; the Burris Union with Flossie Anderson, Collins, president; and the Pippin with Mary Bush, Columbus, president. If you want to see a good wide-awake B. Y. P. U. just attend any one of these three.

The B. Y. P. U. has planned several activities for the coming semester. From January 31 until February 5, there will be a B. Y. P. U. Study Course under the direction of Mr. Auber J. Wilds, State worker. On January 23, there will be an A. & M.-M. S. C. W., B. Y. P. U. party held in the recreation room of the First Baptist Church of Columbus. If you're close by, drop in. We'll be glad to have you!

This past week we had an average attendance at noonday prayer meeting of 37, attendance at Sunday School 98, Y. W. A. 17, B. Y. P. U. 49, jail 5, and an average attendance of 4 at Master's Minority. We are remembering especially in our prayers the coming of Dr. George W. Truett, Dallas, Texas, to our campus from February 23 to March 4.

And guess what we've had at noonday prayer services this week? We have discussed our church covenant. I'm sure that half of us had hardly even read the covenant; therefore, we did not fully realize our obligation to the church. But now we know, and there is deeper consecration in our hearts.

But do you know something? Here I've been telling you so much news that I almost forgot this was examination time at M. S. C. W. What do you think of that? Well, our exams are going on, but we aren't worried, because we have learned to trust in Him and do our best. And things have been so nice at the workshop, too. Every day when we needed some terrific studying — we went to the workshop. Every day when we were worn out from a long exam — where did we go to rest? — to the workshop! And what do you think we always found? Someone smiling at the door and serving a lovely cup of tea to run the blues (not navy blues) away. Oh, it was wonderful! Why, I'll bet you grown-ups wished you were taking exams when you read about how lovely the workshop was during that time!

But we'd better run along now, or we'll tell you everything, and then there won't be any news next week. We send you our best wishes and our prayers. May the Master keep you.

MRS. JOHNSON IN CHARGE OF CHAPEL HOUR

"What It Takes To Make a Good Home" was the subject of Mrs. J. L. Johnson's talk in chapel last Wednesday, January 13. In her very clear and impressive manner, she brought out the main essentials of a good home as being shelter, furnishings, food, a family circle, with the most important requisite being time, without which there could be no family circle, and no worship. In order to have a good home, we must have love, friendship, devotion to God, but before we can have these, there must be time.

All the B.Y.P.U.'s on the campus elected their officers for the next semester on last Sunday night. Monday night following there was a brief business meeting in which all of the new officers were instructed as to the duties of their offices.

For the General Assembly Program, Jeannette Lawrence made an inspirational talk on Prayer, and Eunice Scull sang a solo, "The Beautiful Garden of Prayer."

This week at Woman's College is to be set aside as Honor Week, and at each chapel period, there is to be a talk made, emphasizing honor.

Dean L. Q. Campbell made the first talk Monday morning, using as the scripture, "A good name is rather to be chosen than great riches," and basing his remarks on that verse, he showed how through custom and indifference, we may be dishonest and soon lose our good name; and he also stated that winning our self-approval was the first task toward the working up of an honest attitude.

—BR—

(Continued from Page 13)

Wheeler

Rankin County

Antioch	Bethel
Clear Creek	County Line
Concord	Dry Creek
Fannin	Galilee
Hickory Ridge	Leesburg
Liberty	Mt. Creek
Mt. Pisgah	New Prospect
Pearl City	Pelahatchie
Pearson	Rehoboth
Richland	Rock Bluff
Rock Hill	Union

Riverside Association

Birdie	Berea
Darling	New Hope
Rich	Sledge
Sunflower	Wildwood

Scott County

Bethlehem	Branch
Clifton	Hebron
Hillsboro	Homewood
Hopewell	Liberty
Line Creek	Mt. Olivet
Oak Grove	Pleasant Ridge
Pulaski	Ridge
Sardis	Steele
Union	

Simpson County

Athens	Braxton
Hope	Corinth

D'Lo	Everett	Pine Haven
Goodwater	Gum Springs	Zion Rest
Harrisville	Jupiter	Pleasant Grove
Macedonia	Mt. Zion	Winston County
New Bethlehem	New Hope	Liberty
Oak Grove	Palestine	Plattsburg
Pine Grove	Pinola	Union Ridge
Pleasant Hill	Poplar Springs	Evergreen
Shivers	Siloam	High Point
Strong River	Stonewall	Poplar Flat
Weathersby	Pleasant Valley	Bethel
	Smith County	Murphy Creek
Burns	Beaver Dam	Enon
Center Hill	Clear Springs	Good Hope
Clear Creek	Concord	Harmony
Fellowship	Good Hope	Sardis
Goodwater	Harmony	Yalobusha County
High Hill	Leaf River	Camp Ground
Liberty	Mt. Carmel	Dividing Ridge
Mt. Pleasant	Mt. Zion	Hopewell
Mize	New Sardis	New Hope
New Home	Oak Grove	Pine Grove
Pleasant Hill	Rocky Hill	Scobery
Raleigh	Rose Hill	Wayside
Salem	Shady Grove	Yazoo County
Sharon	Sylvan Grove	Black Jack
Ted	Union	Center Ridge
Zion		Oak Grove
	Sunflower Association	Providence
Dockery	Holly Grove	Short Creek
Jones Bayou	Lombardy	Zion Association
Nora Smith Mem.	Porter Bayou	Philadelphia
Roundaway		Double Springs
		Hebron
Ascalmore	Corinth	Lollars Grove
Friendship No. 2	Paul	Pleasant Hill
Scotland		New Hope
	Tate County	County Line
Bethel	Evansville	Monte Vista
Hickory Grove	Looxahoma	Mt. Zion
Mt. Manna	New Hope	Fellowship
Strayhorn	Wyatt	Sabougla
		—BR—
Pleasant Hill	Palmer	A CARD OF APPRECIATION
Hunters Chapel	Mt. Moriah	—O—
Turners Chapel	Fellowship	"Palmira, Minas, Brazil
Peoples	Pine Grove	December 28, 1931.
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Lebanon	Shady Grove	Clinton, Miss.
Harmony	Tiperlesville	
Oakland	Falkner	
Mt. Olive	Concord	
Hebron		
	Tishomingo Association	
Bethlehem	Burnsville	
Cross Roads	Eastport	
Forest Grove	Golden	
Highland	Mt. Moriah	
Mt. Vernon	New Prospect	
New Liberty	Old Providence	
Red Bud	Union	
Tishomingo		
Beech Grove	Bethesda	
Elmo	Fellowship	
Fayette	Hermanville	
Pattison	Red Lick	
Unity	Old Salem	
	Union County	
Amaziah	Beech Springs	
Beulah	Bethel	
Blue Springs	Enterprise	
Fredonia	Glenfield	
Ingomar	Liberty	
Macedonia	Mt. Pleasant	
New Harmony	New Hope	
New Prospect	Oak Grove	
Old Oak Grove	Pleasant Hill	
Pleasant Ridge	Zion Hill	
Harmony		
	Walthall County	
Bethlehem		
Clifton	Enon	
Hillsboro	Lexie	
Hopewell		
Line Creek	Magees Creek	
Oak Grove	Smyrna	
Pulaski		
Sardis		
Union		
	Wayne County	
Athens	Bethlehem	
Hope	Big Creek	6 6 6
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	Clear Creek	and 666 Salve externally, make a
	Eucutta	complete and effective treatment for
	Hiwanee	Colds.
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True Chivalry

The genius of a certain Arkansas editor showed itself recently when he printed the following news item in the local columns of his paper:

"Miss Beulah Blank, a Batesville bell of twenty summers, is visiting her twin brother, age 32." — Arkansas Taxpayer.

